6.4.18.

Library of the Theological Seminary,

PRINCETON, N. J.

Division I.

Section 7.

RESERVE
STORAGE

The Missionary Herald

VOLUME CXIII JUNE 1917 NUMBER 6

A Resting Place on the Heights

ONE of the memorable experiences of a visit to Kyoto was a climb up a winding path on a steep hillside to the grave of Joseph Neesima. Still, remote, lofty, the very place suggested the nobility of his life and that the sources of his strength were from above. It is characteristic of the Oriental mind to value elevation in the choice of burial places. Both in China and in Japan, special satisfaction is taken in locating them on higher ground. A hilltop cemetery is greatly prized. Our cover picture shows a famous and venerated Buddhist cemetery also in Kyoto, with its special statues and shrines grouped at the top.

A Crucial Hour in Turkey

THERE is much news from Turkey reported on various pages of this issue of the *Missionary Herald* —as to how relief work is proceeding; as to mission schools and their operation; as to what is befalling the missionaries themselves; and as to the outlook at one and another station. Yet despite these reports, drawn from many communications, it is impossible to say just what is the situation in this middle of May, even at Constantinople, much less at interior points. For Turkey at last broke relations with the United States, and what that is to involve for American interests, which means so largely missionary interests, in the Ottoman Empire cannot yet be determined.

A letter from Constantinople dated April 10 indicated that while relief work was still going on, and from such centers as Harpoot and Aleppo requests were coming for increasingly large sums for this purpose; while schools here and there, as at Brousa, Hadjin, and Adana, were still open; and while in some cases officials were more kindly and work less restricted; yet, on the whole, the signs were unpromising. There was hourly apprehension that all Americans would be put into the class of belligerents, and, as had happened in the case of British, French, and Russian schools, American institutions and property would be promptly seized. Information had come that officials were waiting with impatience opportunity to take possession.

Keeping steadily at work and preserving their wonted calmness, the Board's representatives were preparing as best they could for whatever might happen, and endeavoring so to arrange relief work that it should not be altogether interrupted, even if some of its present administrators should be compelled to take hands off.

In the midst of these uncertainties and disturbances, we are glad to believe that the missionaries still left in Turkey (a good many, it will be noted from The Chronicle, are on their way out of the country) are not in serious or increasing physical danger. Especially in the case of those women who are left as our sole representatives at several stations do we value recent assurances that they do not feel themselves to be in any peril, but are happy to be where they find they can make their lives count for so much.

It is a time to wait on the Lord and be of good courage. He rules even in Turkey; his kingdom and his will must prevail. They have not labored there in vain or to have all now brought to naught. We are watching for the way out of this present evil hour; and we are sure it will come.

Mexico City Conference

DR. HOWLAND'S article on "The Mexican Evangelical Convention" will be read with great interest by those who have carried on their hearts during recent years the welfare of missionary work in distracted Mexico. It will be a surprise to many that such a meeting could be held in a land they have believed to be given over to disorder and violence. That it actually transpired will tend to confirm what the missionaries have constantly declared, that Mexico was turbulent only in spots; that large portions of her territory and important elements in her population were quiet, orderly, law-abiding. The Conference seems to have been in every way a success. It is doubtful if there has ever been a more representative convention of the whole evangelical body in Mexico; certainly none has been so well conducted. Advance was made upon the achievements of the conference held in Cincinnati in 1914. What was then dimly outlined or approved in general was at Mexico City worked out with some detail and applied unfalteringly.

Naturally much interest was taken in the effort to secure an interpretation of the new Mexican Constitution purporting to control all religious life within the borders of Mexico, as certain provisions of the new Constitution, particularly those relating to primary school work and to the ownership of real estate, seem to bear rather hard upon the missions. It is good to learn that assurances were given by proper authorities that no harm was intended, and that the laws would be interpreted in such a way as to cause a minimum of inconvenience.

The significance of this Conference is that now the evangelical propaganda in Mexico is reduced to a system. The way into the life of Mexico is open for evangelical truth and activity as never before. Indeed some of the revolutionary leaders seem friendly to a religious propaganda that is thoroughly ethical, democratic, yet non-political. Protestantism has been in Mexico for a generation and its fruits are evident. Intelligence, industry, sobriety, efficiency, character—these all have a market value.

The prevailing atmosphere of this Convencion Nacional was one of optimism. The evangelical workers in Mexico, with peace in prospect, are throwing themselves into their task with a zeal that is infectious. At this Conference they talked freely about a national church, about wiping out denominational lines, about self-support, about literature and Christian education of a national type. It was, in fact, a Mexican meeting through and through.

There's a Difference

INQUIRY concerning the welfare and whereabouts of our Austria missionaries came to the Board Rooms recently from an Austrian now in this country, but who had worked with them on that mission field, whose central station is at Prague. The closing paragraph of his letter reveals a view of the war and of the United States' participation in it which is evidently heartfelt and sincere, and which may help those who so deeply resent the war that they incline to feel that all engaged in it are "tarred with the same brush." It is impressive to see how one who left his native land to save his boys from being compelled to fight in defence of its autocracy will gladly give them to the land of his adoption, that they may strike a blow for freedom and democracy. Here is his confession :—

"When I got a call to America, one of my chief reasons to accept it was that I did not want my two boys to become Austrian soldiers. I tasted it myself, and I did not want my sons to be slaves of the Hapsburgs and help to enslave others of their kin. And now, as soon as our President called the young men to the flag, my oldest boy responded at once, and last week he has made the examination for an officer. My wife and I, we are proud of it. Here he knows what to fight for. He will fight for this country and will

help to free the oppressed nations in Europe. My youngest boy regrets only that he is not old enough to go too; and if need comes I am ready, though in advanced age, to go, too, to fight the tyrants of Europe. We knew them long ago, but you American citizens did not know them; but we are glad you know them, too, by now."

Their Deep Poverty Abounded

FRESH proof of the generosity and self-sacrifice of Christians in the mission lands comes from Sirur, a station of the Marathi Mission in India, which like other places in that field has recently emerged from an epidemic of plague. The church at that center has assumed a budget which in addition to support of pastor, extensive repairs on church building, and contributions to the National Missionary Society and to the Bible Society provides aid for three of the weaker churches in the district. All of the churches in the district are now made independent of help from mission funds, and money heretofore used toward their support is set free to open up work in new villages. For the Sirur church the raising of this budget means giving to the sharp point of sacrifice. For all must give out of their poverty. Every worker has promised a full tenth of his salary, and that will come pretty hard on men who receive but from four to five dollars a month upon which to support a family. This church will spend more on missions, that is for others, than on its own local expenses. That is not a common occurrence in this free-handed America.

Help at the Right Instant

EVERY missionary who has been in India of late years knows the value of the Kodaikanal School for Missionaries' Children —knows also its straits. But hear the great news and rejoice with us.

A most generous friend of the Board has given $10,000 to remove the remaining indebtedness on the "Airlie" property purchased two years ago; to meet the deficit for this year, occasioned by war conditions; to make possible improvements, repairs, and increased running expenses in the near future; in short, to lift the school from a condition of jeopardy and financial poverty into an encouraged and thankful state of mind. Sixty children of missionaries were educated in the school last year. Fifteen others were turned away for lack of room. The school has become the social and inspirational center for the missionaries of South India. The president, Dr. Alexander S. Wilson, is doing a most important work for the children of all the missions of the neighborhood.

This gift solves a pressing problem, and will touch with blessing the lives of hundreds of missionaries in this and the next generation. Several smaller gifts have also been received, and together they have brought in a new era of usefulness for the school.

Three Missionary Fellowships

FRESH recognition of the dignity and importance of the foreign missionary's work appears in the action of Union Theological Seminary, New York, in establishing three Missionary Fellowships, the aim of which is to promote advanced missionary preparation and to encourage productive missionary scholarship. These fellowships are open to qualified missionaries who have had actual experience on the field, and are for resident work under the guidance and direction of the Seminary.

Each fellowship yields $500 annually and is awarded for one year, with the possibility of extension under special circumstances. They are intended for missionaries on furlough and for exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service. Facts as to the applicant's health, attainments, ability, purpose, etc., will be needed as an adequate basis for deciding the relative qualifications of the applicants for appointment. All applications should be in the hands of the Registrar of the Seminary not

later than January 1 preceding the academic year for which the Fellowship is sought.

We are grateful to Union Seminary for this generous aid to the equipment of the foreign missionary. It will stir desire in many hearts for a better qualification for the high task of proclaiming the good news to all men.

Chindau Literature Begins

THERE is a difference between a First Reader and a First Book. The former is the concern of a child; the latter of a tribe or race. A paper-covered pamphlet of forty-eight pages attracted special attention recently in the mass of one day's mail at the Board Rooms. It was printed in Johannesburg, South Africa, and published by the Beira station of the American Board's South Africa Mission. Rev. Charles H. Maxwell was its author or compiler, and it contained, as he explained in the preface, "first expressions of Christian prayer, Christian song, and Christian preaching in the idiom of a particular heathen tribe." The dialect is the "Chindau" (which word forms the title of the booklet), and is the speech of that portion of the human race which lives along the lower Busi River and the coast district south from Beira.

Our readers will remember that this port city of Beira, in the territory of the Mozambique Company in Portuguese East Africa, was reopened as a station of the American Board in 1915, with the going to it of Rev. and Mrs. Maxwell, formerly located in the Zulu Branch of the South Africa Mission. Mr. Maxwell has made careful study of these coast dialects, and has sought to devise a written language which might serve several of them, as their spoken languages are akin. He has put into this modest publication the first piece of literature those people have ever had in their own tongue—ten hymns, ten prayers, ten beatitudes, ten commandments, ten sermons, and ten verses of Scripture. It should mean much for the development of these primitive peoples that the foundation stone of their literature is Christian, and that the impulse which gave them their upward start was the motive of Christian love and good will.

As Others See Us

WORDS of appreciation are always grateful to hear; when they come from an outside and impartial observer they are doubly welcome. Mr. Julian Arnold, commercial *attaché* of the American Legation at Peking, in a recent address delivered in this country made two passing allusions to missionary work that we are happy to reproduce. One was as follows, "If there were from the West only missionaries in China, she would have little trouble with the outside world." The other was even more significant, "The friendly attitude of the Chinese to the West is due in large measure to the work of the missionary." This last statement sufficiently refutes the widespread but vague notion that the foreign missionary, wherever he goes, stirs up trouble and opposition. And there is ample corroboration of Mr. Arnold's remark.

A Choice in Conveyances

LINTSINGCHOW and Tehchow are the American Board's two stations in Shantung Province, China. Tehchow is on a railroad line; Lintsing is not, but is sixty-five or seventy miles from Tehchow, its customary railroad connection. Mr. Eastman, who contributes an informing article on Lintsing to this number, remarks that by Chinese cart it takes the larger part of two days, sometimes part of a third day, to cover this distance; besides it is most uncomfortable. The Lintsing station has had a foreign-made buckboard as its characteristic conveyance, but it pulls harder than a Chinese cart and feels almost as hard. In this way there is not much danger of "hustling the East."

From his furlough observations in the United States, Mr. Eastman feels more than ever their need at Lintsing of some speedier method of travel. He

thinks of five conveyances, any one of which would be a godsend to the station. In the order of preference they are: (1) automobile; (2) a strongly built yet light running carriage, capable of carrying two passengers and their touring needs; (3) motor boat; (4) motor cycle; (5) bicycle. As several of the outstations are on or near the Grand Canal, the motor boat, though not so generally useful, would render in its line great service. As it is now, no one at Lintsing station has so much as either a motor cycle or a bicycle. Here are suggestions as to direct help for a large and important mission station in China.

Missions Do Not Rest on Romance

WE are told by some wiseacres that it is the spirit of romance, or the love of adventure, or the allurement of the unknown, that keeps the foreign missionary ranks supplied. Young men and young women dream dreams and see visions, and chase to the ends of the earth their ideal of devotion. And the implication is that their enthusiasm is likely to wane when they are disillusioned. The logical conclusion would be that we should see a stream of missionaries returning, disappointed and somewhat shamefaced. When they get their eyes open to the hard facts of the world and the realities of mission work among non-Christian peoples, we should expect, if these wise people have judged wisely, that the foreign missionaries would be inclined to give it up, and to confess that they were carried away by sentiment and imagination.

But do we see that? On the contrary, we see in the foreign missionary company the happiest and most satisfied of the world's workers. No others seem to be quite so sure that they have found the right, the best, the most rewarding task. No others more heartily and unqualifiedly thank God for the work to which he has led them. They have a serene confidence that they are busy at the enterprise which supremely is bringing in the Kingdom of God.

Here is just one testimony, the word of an American Board missionary now facing his second furlough period; a man of mature years, of ripened and disciplined mind, who has wrought at the daily grind of missionary work for fifteen years, and whose youthful imaginings are certainly well past: "I have never been so thoroughly convinced of the great present value and increasing future significance of missions as I now am. There is no work of the church which is yielding greater returns. The cause of missions calls out the unreserved response of my mind and heart. It is a noble and essentially important cause, and it is my desire and purpose to give my life to it." So say the overwhelming majority of foreign missionaries.

Advertising Christianity

CHINA has now 300 newspapers, where only a few years ago it had none. There are a score of them in Canton alone. Japan is, proportionately to its population, even better provided with journals. The Orient has domesticated the news sheet. The idea has occurred to more than one keen mind that Christianity could well be presented to the people of non-Christian lands through the local papers. A fund has been started and is being pushed to secure a large sum of money wherewith to buy column space in the leading newspapers of these Eastern lands for the setting forth of aspects of Christian truth, and for winning attention thereto. It is argued that no more economical method could be devised than this, by which to attract attention and to get at least a first hearing for Christianity's claim from the masses of these huge populations. Put with the more personal and organized agencies of the mission and the native church, the expectation is that this widespread sowing of the seed would bring a notably large harvest.

HOMEWARD BOUND THROUGH JAPAN

By Secretary EDWARD LINCOLN SMITH

THESE impressions are the fruit of eighteen days' traveling and visiting missionaries of the American Board in Japan. We were bowed in at Japan's back door, Shimonoseki, on March 5, by a missionary, Mr.

DR. SMITH FOLLOWING MR. ALLCHIN NEAR LAKE CHUZENZI, NIKKO

Warren, of Miyazaki; and bowed out at the front door, Yokohama, on March 23, by the governor of the ken, Mr. Ariyoshi. Miyazaki was responsible for both ceremonies, for it was a note of introduction from Rev. C. A. Clark which caused His Excellency of Yokohama to tender us the most elaborate and enjoyable tiffin of all our Oriental experience.

Our visitation was limited to six points: Miyazaki, Kobe, Osaka, Kyoto, Tokyo, and Yokohama. At only the first named station was country work to be examined. From Miyazaki we traveled through the ken, or province, in the only automobile in the district, the famous "Ford" presented to the Clarks at the Detroit meeting of the Board. It gathers crowds of the curious, which crowds are rewarded ordinarily by gospel addresses in Japanese. Both car and owners are widely and favorably known. In fact, Governor Ariyoshi, who is a Christian and formerly governed in Miyazaki, said that Mr. Clark was known as the "Grandpapa of the Ken." That was a sincere compliment and spoke volumes for two people who long ago elected to spend their lives in a remote, unfrequented corner of Japan, because the need for the gospel was so great.

Nothing is more grateful to us than these frequent tokens of appreciation of the missionaries. In another city there was discussion of the modern, more stringent language requirements of missionaries. "But," said a young Japanese, "such rules would have barred out Dr. ——," mentioning an eminent missionary who had never excelled in the language; "and what we care for is not language, but character." Gratitude for even the slightest kindness is a Japanese trait. The attitude toward these missionaries who have spent long lives in nothing else than doing kindness may be easily pictured.

Miyazaki is a "fiat" city of about twenty thousand population and is twenty years of age. It is the center of a large, prosperous farming people, among whom has been developed an excellent country evangelistic work in which the Clarks and the Warrens are happy today. The famous Ishii Orphanage has been removed here from Okayama, and the children find homes among the farmers after graduation from the care of the orphanage. In past days, 700 children have been sheltered at one time by this institution. But

as Mrs. Ishii showed us about, she said that fewer children were being admitted since her husband's death. They had still 170 children in the home, eighty babies in the home yet maintained in Okayama, and 180 children under supervision among the farmers in the vicinity. Many excellent workers have come out of the orphan asylums maintained by or in connection with our various missions.

KOBE COLLEGE

Twenty-six hours' continuous travel by train and boat brought us to Kobe, a large and rapidly growing city, the site of several flourishing institutions led by representatives of the Woman's Board of the Interior. Kobe College, under the leadership now of Miss DeForest, enrolls 300 girls. We were interested in its plans for expansion, especially along the lines of domestic science. Miss Hoyt and Miss Stowe hope for a few thousand dollars to enable them to enlarge their science building, so as to provide space for a two years' course for girls after graduation from the government schools and before marriage. Japanese girls are sent at this period to learn the arts of cooking, dressmaking, and household economy. Giving these branches of study under Christian auspices might afford entrance for the gospel to many a Japanese home.

Kobe is a center for training of Christian women workers. It has the college; the Glory Kindergarten, with its superb training school, under Miss Howe; and finally, the Bible Woman's Training School, under the strong and winsome Christian personalities of Miss Cozad and Miss Barrows. The Woman's Board of Missions of the Interior may well be enthusiastic over its representatives and their significant work in Kobe.

IN THE LIBRARY AT KOBE COLLEGE

Sargent's Frieze of the Prophets seems quite at home on the walls of a Japanese library

JAPANESE NURSE GIRLS WITH THEIR CHARGES

KOBE'S BIBLE CLASSES

On a Sunday morning in Kobe, four Sunday schools were visited and a few minutes spent in each of three Kumi-ai church services. In the afternoon, Mr. Stanford's Bible class was told about India. Twenty-five men, thirteen of them Chinese, gathered at 3 P.M. in the Stanford home for one hour of class exercise, followed by tea and an hour about the piano singing hymns, under Mrs. Stanford's skillful leadership.

This class was a most interesting international group. One Japanese is head of the sales department of the Standard Oil Company, while another is employed by the Dunlop Rubber Company. Four of the Chinese are bank clerks. One of the latter was converted in Kobe and received into the First Kumi-ai Church of Kobe two years ago. His chief regret is that he has lost so many years of possible Christian service. Out of the 300 Chinese young men living in Kobe, he has persuaded 100 to join him in a modified Young Men's Christian Association, with a clubhouse, regular classes, and lectures, the chief activity of all being their Wednesday night Bible study. God grant he may win them all to the same enthusiastic faith that he enjoys!

Another interesting acquaintance made in Kobe was Mr. Roy Smith, a student of the Universities of Illinois, Chicago, and Columbia, now teaching in the Government Commercial College and finding much success in organizing Bible classes among his students, with no slightest objection from government authorities. He led us to believe that much more might wisely be done in this kind of student evangelistic work. There are 4,000 students in the government schools of Kobe, and many of them are prepared to study Christianity if properly led. And Kobe is but one of many such centers, all suggesting a line of work which might prove most productive of future Christian influence in the business, political, and social world of Japan.

Granting that the American Board has no funds to expend for such new work, are there not some young men of means, eager for service, who will volunteer to come under the direction of the Board as self-supporting missionaries for a term of years, and attack this great student problem in Japan? Or if they cannot come, could they not organize and support a small band of special workers for Japanese students?

THE PROCESS OF CHURCH BUILDING

Following this subject of evangelistic work, Mr. Allchin showed us, in Osaka, that the process of founding

and developing Christian churches in Japanese cities is not difficult if there is a fund for the support of such enterprises in their infancy. Mr. Allchin has an annual appropriation from Board funds of $700 for general work, and out of this small sum he is able to keep three infant churches alive and to lead them on to self-support. He begins, as we do at home, with a Sunday school, to which children come readily. Then the parents are reached, a preaching service established, quarters rented, and later purchased by aid of the mission loan fund; and finally the organized church, upon attaining self-support, is graduated to the care of the Kumi-ai body.

Dr. Pettee finds the same process possible in Tokyo, where with less than a year's residence he and his efficient Japanese secretary have a Sunday school of 100, crowding every nook of the building rented for this purpose. Such work seems capable of indefinite expansion in Japanese cities. Dr. Pettee's estimate is that $300 will support such a work for a year, and that one missionary could supervise a dozen such enterprises with the Japanese workers who can be supplied increasingly by the Kumi-ai churches. And this kind of coöperation is welcomed by the Kumi-ai body.

KUMI–AI EVANGELISTIC ACTIVITY

Perhaps the ease with which such work can be done now in Japan may be one result of the three-year evangelistic campaign, a campaign which did not yield all the results in additions to the churches which had been hoped. But the indirect results in sowing seed and changing prejudice into open-mindedness may be very great. The Kumi-ai body is very much alive along evangelistic lines. They felt it their duty to follow their people into Korea and to shepherd them in the new country. They sent a representative to Korea to work exclusively among the Japanese, but they have found so many Korean Christians seeking their fellowship that they now, to their own astonishment, have enrolled 20,000 Koreans in the Kumi-ai body. Their latest venture is sending one of their pastors, Rev. Shimatsu Kimura—

NIGHT TRAVEL IN A SECOND-CLASS CAR

Interior of a second-class car on a Japan railroad at eight a.m., after an all-night trip

"Hallelujah Kim"—to the Marshall Islands with the greeting of Japanese Christians. It seemed to them and to the government that such an embassy would be most beneficial in assuring the Christians among these islands that they had not fallen, even temporarily, under the sway of a "heathen" power.

MR. KANAMORI'S METHODS

Speaking of Mr. Kimura leads to the mention of another man who is trying hard to make up for the lost years during which he abandoned his faith, Mr. Kanamori. He was one of the famous Kumamoto Band, which includes such pioneers as Drs. Miyagawa and Ebina. Mr. Kanamori is conducting evangelistic meetings everywhere. He has a peculiar method of preaching three nights in a place, using the same message, word for word, but about three hours' long, on each successive night. He tells his first audience that the message will be the same and that they are to send others the next night, but they do not all obey. The natural result is a considerable body of people pretty thoroughly indoctrinated. We met Mr. Kanamori on the train in Kyushu, going to one of his appointments. His ambition was to win 10,000 converts on the island of Kyushu, and we heard from him later that the harvest of his first night's service was 346 cards signed.

TOKYO'S NEW CHURCH

Another significant fact, to jump again to Tokyo, is that Mr. Kozaki, pastor of a large Kumi-ai church at the capital, will dedicate in October the most convenient and up-to-date Protestant church building in Japan. There is a large Sunday school department, with individual classrooms, ladies' parlors, men's clubrooms, dining room, and kitchen, all surrounding a large, galleried auditorium, with fine pipe organ. The parsonage stands next door, with quarters for the assistant pastor, who happens to be also son-in-law. The entire plant will cost about forty thousand dollars, much less than it could be built for in America. But it is gratifying to find the Japanese Christians as intent upon being up to date in their religious work as in other departments of national activity.

COMMENCEMENT AT THE DOSHISHA

It was our good fortune to be in Kyoto on the Doshisha Commencement day, and to present the greetings of the Congregational people of America to the Commencement assembly of students and friends of that leading Japanese Christian university. Practically all our missionaries in Kyoto devote their main efforts to work in the different departments of the Doshisha. The United Brethren also supply one American missionary worker in the Doshisha, an arrangement which is welcomed by President Harada and which he hopes to see increase.

About fifteen hundred students are in the various departments of the university now, and all the problems of cramped quarters and financial needs are rampant. One million good American dollars spent at once upon this institution would be a wonderfully helpful thing, both by way of increasing the usefulness of the Doshisha and of confirming in the minds of Japanese generally the honest good will felt in America toward Japan. One must feel that in President Harada, Dr. Neesima's mantle has found worthy and capable shoulders upon which to rest.

JAPAN'S VIEWS ON AMERICA

As to prevailing Japanese sentiment toward America, several interesting bits of testimony were gathered. The general missionary feeling is that in their hearts the Japanese desire no war with America, but they do feel deeply wounded that America should treat them in a manner different from the other nations of the world. Neither do the Japanese want the Philippine Islands, for they recognize in the United States a peace-loving nation

and a good neighbor. They probably do want to lead and organize China so that they and China together can maintain themselves against any foes who might have designs in Asia in years to come. Probably, also, they desire and intend to remain in Southern Manchuria. They are not likely to be moved by altruistic motives in dealing with the United States, but rather by self-interest, the same as any other nation. But it takes very little to turn the tide back again into a flood of good will toward America, as witnesses the change of sentiment which followed upon Judge Gary's recent suggestion, made in Tokyo, of financial coöperation between Japan and America in the development of China. The question for America to decide is, Does she need to fear or distrust Japan's plans upon the continent of Asia? Deciding that question in the negative and readjusting American law so as to discriminate no longer against the Japanese as a race, will insure peace, good will, and cooperation between Japan and America for another generation.

It is a beautiful land, and to journey through it, meeting the missionaries, learning of the efforts of the Christian communities to attain the same things we strive for at home, and enjoying the delightful hospitality of the Japanese, both official and unofficial, is an experience of a lifetime.

WHY A UNION CHURCH IN TOKYO?

By DOREMUS SCUDDER, D.D.
Pastor of the Tokyo Union Church

THE Apostle Paul answers this question categorically: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." With considerable enthusiasm and much thoughtfulness, we American Christians are caring for Japanese who are not our household, while we are doing practically nothing for our own kith and kin, sent by us to this city on business or other errands. In this we are worse than unbelievers. Visit Hawaii and mainland American centers where Japanese in any numbers are living, and you will find Buddhist priests zealously ministering to their fellow-countrymen. Certainly, if our faith means anything to us, we should be solicitous for the religious welfare of our sons and daughters far removed from the restraints and support of their own Christian institutions.

Tokyo is the third largest city in the world. It is becoming more and more cosmopolitan every year. Its English-speaking foreign population now numbers some eleven hundred, but this is increasing very fast. Seven hundred and fifty of these are religiously of non-liturgical Protestant church preference. They comprise members of the diplomatic corps, business leaders, clerks, stenographers, teachers, students of things Japanese, and missionaries.

This metropolis of the Orient is becoming one of the world's very attractive centers. The new commercial movement, which is to mean so much for the future of the Pacific countries by binding American and Japanese capitalists in coöperative helpfulness toward the friendly development of China, is already attracting a steadily augmented inflow of Americans.

Far-sighted Britons are on the ground with a magazine, *The New East*, which is to cement more closely the ties that bind these two allies. The English language is to bulk more largely here in the next generation than its lovers have dared to dream. An aggressive Union Church using the English tongue, therefore, has already

a strong constituency on the ground and an unusually bright prospect of a rapidly growing field. It would be folly not to make the most of this opportunity now.

People at home have little conception of what life in a Far Eastern center like Tokyo means for a young American suddenly transplanted here. If he be a missionary, enough social and religious support is assured to tide him over the trying years of adjustment. But loneliness and utterly unforeseen temptations are almost certain to wreck the life of the young business man plunged into this environment, without the safeguard of very tactful, steadying friendships. The case for young women is even harder in some respects. A warm-hearted Christian church brings to all such more hope, cheer, moral helpfulness, and inspiration than one in America can imagine. A very splendid type of Christian character is developed in young people here who resist these perils and stand strong for the Master.

Developing Japanese Christianity needs the example, fellowship, and stimulus of such a church. We Americans who neglect our own in these Eastern cities are giving a very poor exhibition of the spirit of our faith. Because of our indifference and the consequent lives of reproach led by many of our fellow-countrymen, the great cities of the Orient where foreign business men congregate have proved notoriously difficult missionary fields. We have no right to throw the burden for this upon these expatriated and religiously deserted men and women. The fault is in very large part our own. They are in no condition, unaided, to provide and maintain their own Christian institutions. Our fellowship with them is necessary to tide them over the moral shock which the unfamiliar standards of life in the Far East give. The Japanese realize this and wonder at the lack of feeling in the American churches towards these pioneers in internationalism.

A vigorous Union Church in Tokyo, through its association with the Christian enterprise in Japan, will mightily strengthen the bands uniting the movement of God's Kingdom in the two nations. In America the most powerful agency in explaining the East to the West and the West to the East is the association in Christian service of Orientals and Occidentals. The best friends of Japan on the Pacific coast are the Americans connected with Japanese churches and missions. A

LIBRARY IN A JAPANESE PASTOR'S HOUSE
The pastor's wife receives the would-be visitor

CHERRY BLOSSOM TIME IN JAPAN

Union Church here will do rare work in this direction.

While it is true and fundamental that Japan must evolve its own peculiar ecclesiastical forms, it is also unquestionable that a well-organized, efficient, non-liturgical church of the Anglo-Saxon type in the capital of Japan will exert a decidedly helpful influence upon Christian progress in this empire. It will never be a model and should never be one, but it will serve, as have many Western inventions, to stimulate the development of new, distinctively Japanese features in their own organizations.

Furthermore, American Christianity here needs nothing so much as a concrete illustration of its essential spiritual unity. This a thoroughly alive Union Church, gathering into its membership representatives of the many missions at work in this capital city, will most powerfully furnish.

The Tokyo Union Church is already at work making a good beginning of this job. It has in its membership positive men and women connected with all kinds of Christian communions. It is enthusiastic and feels that it faces a bright future. But it has no church home. It meets in a Japanese church building and hence can command only an inconvenient hour. It is practically estopped from all its logical possibilities. It must have a suitable plant at once. But land in Tokyo is very high. The business leaders of the church—men of conservative view and large influence in this community—estimate that a church site will cost $35,000 and a building $35,000 more. The war in Europe has drained the finances of the community, which has contributed to the many relief agencies with a generosity almost unbelievable. Hence we have to look to America for from $50,000 to $60,000 to make this church what it should be, a really going concern.

NORTH CHINA UNION WOMEN'S COLLEGE

IN THE INNER (THIRD) QUADRANGLE
Wisteria Bungalow, home of foreign teachers in the college

THE SECOND GATEWAY
Inside the main gateway one turns to the right through another more decorative entrance to the inner court

THE new home of the college is in the old ducal residence known as T'ungfu. It is in the east city of Peking, only a few hundred yards from the American Board Mission. The Methodist Mission is about a mile south, the Presbyterian about two miles north, the London about a mile and a half west. The site being purchased for the Federated Peking University, of which this is likely to be the women's department, is more than a mile to the southeast. The Union Medical College for Men is half a mile south and the Young Men's Christian

THE SECOND QUADRANGLE
Half west dormitory on left, the Field library and museum on the right, facing south

GLIMPSES OF ITS NEW LOCATION

GATE OPENING INTO FIRST QUADRANGLE

This space contains the chapel facing south, the office building on the east side, and the science building forming the west side of the square. Four students are coming out from the college grounds

Association quarters are about a quarter of a mile southwest. No more central or desirable location could be found in the city.

In the main ducal residence are four quadrangles with several fine old Chinese buildings which, if the college had one hundred pupils, would still provide a chapel and assembly room, a museum and library; all lecture rooms needed, except for science, and also homes for eight or ten foreign teachers. This leaves, as the immediate needs of the college, student dormitories, a large science building with suitable laboratories and provision for musical and household science departments. At present two buildings needed for lecture halls are being used as dormitories. There have been thirty-six students doing full college work this year, besides nine others taking part work.

THE "MOON GATE"

This circular doorway and its twin on the other side of the library and museum building of the college lead to a third large court with Wisteria Bungalow, facing south; buildings are to be put up, back of the bungalow, for kitchens, etc. Miss Luella Miner, principal of the college, stands in the gateway

GIRLS OF NORTH CHINA UNION COLLEGE IN FRONT OF ITS MUSEUM

REV. CHARLES C. TRACY, D.D.

By Rev. GEORGE E. WHITE, D.D.
President of Anatolia College, Marsovan, Turkey

MY acquaintance with Dr. Tracy began November 15, 1890, the day my wife and myself arrived at Marsovan, our future home, and it began miles before we reached the city. Our Greatheart eagerly came far out on the road to meet his new associates, and the affection between us was deep and strong to the end. We were united in official relation to the college from that time to the day of his death.

CHARLES C. TRACY, D.D.

Born, East Smithfield, Pa., October 31, 1838; died, Los Angeles, Cal., April 20, 1917. Graduated, Williams College, 1864, Union Seminary, 1867; sailed for Turkey, August 24, 1867; stationed at Marsovan in 1885; founder and president of Anatolia College, 1886; returned to America for the last time in 1913

In 1890 Anatolia College was only four years old. The American Board, in accordance with its general policy, had put down a group of men, four in number, in Marsovan, and what was done there depended on whether they did it or not. They united to found a college as an offshoot of the Theological Seminary, and a natural outgrowth of the evangelical church movement which they had largely formed and fostered in that region. Mr. Smith was a wise financier, Dr. Riggs a thorough scholar, Dr. Herrick an able administrator, and Dr. Tracy was the president of the institution from the start. Many native associates coöperated strongly, and they have usually constituted a majority of the faculty.

Dr. Tracy was by nature a leader and a man of vision. He could think up more plans before breakfast than his associates could carry out all day. With him a decision to enter upon a course of action was almost the same as finishing it; he left others to carry out the details, and left them free to do so in their own way. He was of a winning disposition, and succeeded in gathering around him in the college faculty men of several different nationalities, who coöperated in loyalty one with another, partly, at least, in response to his personality, which seemed to stimulate and bring out the best in every man. In this connection it may be recounted that the annual meeting of the mission, held in Marsovan, once covered the Fourth of July; and, as would be natural under such circumstances, some time was given to a patriotic celebration, with field sports added. A tug of war was proposed, a rope produced, and men began to line up on the two sides. I had taken no special

interest in the proceedings until I observed that Dr. Tracy stepped forward and laid hold of the rope, and then it came over me—*I want to pull with Dr. Tracy.* It was a hard tug, but Dr. Tracy's side won by a narrow margin, and the incident was characteristic.

Naturally a strong character sustained the warm impulse. Dr. Tracy was a master of public assemblies. His preaching was full of inspiration. If it was necessary to argue his way through a proposition, he did it with constraining force, and he was never afraid to assume responsibility when the occasion called for it. Dr. Tracy was a man of deep and strong Christian devotion. The family altar, where his wife, his sons and daughters, and occasionally visitors joined in worship before the throne of Almighty God, was a sanctuary. I knew of one incident in which some personal difficulty had arisen between himself and a fellow missionary. It was settled late one evening, when the two men met together and on their knees in prayer, with arms over one another's shoulders, got rid of the difficulty.

Not long after the proclamation of the constitution in Turkey, in 1908, the wine of new liberty went to the heads of some of the students, and a very serious college rebellion was the result; class after class, beginning with the seniors, announced their intention of refusing to recognize college requirements. The crux of the situation was met in a session of the faculty, where every man was on his knees, and I think every voice was heard, in prayer. The result was that the college lost not a student, lost the good will of none, and maintained authority.

Anatolia College reached the high-water mark in its history during the school year 1913–14, when there were twenty-five men in the teaching staff and 425 students in the four college and four preparatory classes. In September, 1913, Dr. Tracy preached his last sermon in the college on the word Ebenezer, "Hitherto hath the Lord helped us," and recounted the leading experiences and vicissitudes—and these last were many—of the institution up to that time. Afterwards we brought a great stone from the quarry in the foothills a mile away, which had been located by Dr. Tracy and from which thousands of loads of building stone had been drawn; and this stone was still lying on the college campus May 16, 1916, when the American group was forced out, waiting for the time when it should be erected and bear the word *Ebenezer.*

During this interval, Dr. Tracy has resided in his cottage named Sunset Lodge, near Los Angeles, but his heart has been with the people of Turkey as it has been during all the span of fifty years since his entrance upon his missionary service. He loved the Armenian people with a great love, and they in return loved, trusted, and honored him. No one, however, would accuse him of indifference or unfriendliness toward Greeks, Turks, or the representatives of a dozen other Oriental nationalities. His affection was wide enough to embrace them all, and it evoked a responsive sentiment among all of them.

He had seen the land of his adoption through four wars, through massacre, revolution, and famine, and had shared in the relief made imperative by such straining events. In the hour of anguish for the Armenian people, during the recent blow struck at them by the Turks, he suffered unspeakably. He threw himself with all his strength into the effort for relief. His last letter to me, written from his sick room, expressed his sense of the supreme need now in this direction. His last public service he rendered by rising from a sick bed, ten days before his death, to address a meeting in behalf of Armenian relief.

* * *

The affection Dr. Tracy held for the Armenians was warmly reciprocated by them, and there are many of that race in and near Los Angeles. We

learn that two of the addresses made at Dr. Tracy's funeral were from Armenian pastors; 200 Armenians were in attendance; the six pall bearers were Armenians and Armenian friends have paid all the hospital and funeral expenses, have bought a lot in the beautiful Hollywood Cemetery at Los Angeles, and will put up a monument to Dr. Tracy's memory.

Another evidence of the affection in which Dr. Tracy was held is shown by the action of some of his friends, led by a Methodist minister, who, while he was in the hospital, raised the money to cancel the $2,500 mortgage on his home. They brought the news to the sick man, whose face lighted with joy as he said, "It is the Lord's doings and marvelous in our eyes."

THE MEXICAN EVANGELICAL CONVENTION

By Rev. JOHN HOWLAND, D.D.

IN connection with the Latin American Congress held in Panama in February, 1916, plans were made for a series of eight Regional Conferences, beginning with the west coast of South America, going around the continent, passing through the Antilles, and concluding with Mexico.

The first seven of these were held as proposed, but conditions were such in Mexico that its conference was indefinitely postponed. During the latter part of the same year, matters seemed to make it possible to hold this last meeting; and it was arranged to have it take place in March of this year, immediately following the annual conferences of the two Methodist churches and the synod of the Presbyterians.

REV. JOHN HOWLAND, D.D.

Chairman of Committee on Coöperation and president for the first year of the new seminary in Mexico City

As the time drew near, alarming reports as to the activities of bandits and doubts as to the probable application of the reformed constitution led the representatives of the Boards to decide to send only limited delegations, and to consider the gathering as a National Convention rather than a Regional Congress. This coincided with the opinion of the local workers, who wished to give the meeting a national character and to hold it even if no delegates came from outside of the country.

During the third week in March, nearly all the workers of the three churches mentioned above were in their ecclesiastical gatherings. Bishop F. J. McConnell presided over the conference of the Methodist Episcopal Church, and Dr. S. E. Taylor was a visitor. That of the Methodist Church South was presided over by Bishop Collins Denny; and Drs. C. B. Winton, F. S. Onderdonk, and Rev. J. B. Cox were visitors. The Presbyterians had the aid and counsel of Dr. A. W. Halsey in the meetings of their mission and of the synod.

As the original plan was to carry

forward the work initiated in Panama, the same subjects had been given to committees for the preparation of reports. Local committees faithfully worked out all details of the preliminary arrangements. The meetings were held in the capacious auditorium of one of the Methodist churches in Mexico City. In the business sessions the attendance was not large, outside of the approximately one hundred delegates; but the popular meetings in the evenings put the capacity of the room to a test, and many were unable to obtain entrance to the closing service on Sunday evening.

The eight committees chosen to prepare reports were selected for their special interest and ability, and they had the benefit of the quite exhaustive reports presented in Panama on the same subjects; so it was natural to expect valuable and suggestive papers, and these expectations were fully realized. A daily bulletin was published, giving an agenda which greatly aided in the discussion of the two reports presented in each session.

The discussions were fairly enthusiastic and able, but not as general or prolonged as the program committee had feared; so that only on one or two occasions was there any difficulty in closing the sessions at the appointed time. An extra session was held on Saturday afternoon to consider the findings as presented by a special committee.

A permanent committee for coöperation was provided for, to consist of a Mexican worker and a missionary from each denomination laboring in the country, to work as a whole and through sub-committees in the carrying forward of the recommendations of the convention. These recommendations were grouped under the headings of Education, Literature, Medical Work, Social Service, and Coöperation. Under the first, it was recommended that efforts be made to organize an evangelical university and an educational council. As regards literature, it was proposed to establish a single publishing house and a periodical that shall be the organ of the Mexican Evangelical Church, and it was urged that a paper for youth and another for women be published.

People's institutes and institutional churches were advocated. Under coöperation, the main recommendations were: the adoption of the general name of the "Mexican Evangelical Church"; the acceptance by all churches of letters of dismission from others; a better distribution of territory between the societies; and the preparation of a common confession of faith and form of government.

The daily quiet hour was at first held at the close of the morning session, but it was found to be better to have it come between the two reports presented each day. These seasons for meditation and prayer were well conducted and impressive.

The evening sessions were popular in their nature, with one address from some visitor which had to be interpreted, and another from some worker who needed no interpreter. The themes were opportune and well presented, and commanded the close attention of the large audiences.

After much private consultation and conference in regard to the best way of meeting the requirements of the new Mexican constitution, the general conclusion was to comply not merely with the spirit of the law, but with the letter also, by having the pastors report all places of worship and by suspending, for the present, the primary and grammar grades of mission schools; leaving the questions of ownership of property, status of missionaries, and control of schools to be worked out later.

In connection with the convention, plans were carried forward for the opening of the new theological seminary in Mexico City. Although the Administrative Council was not complete, enough were present to take definite action; and Drs. W. Wallace, O. W. E. Cook, and John Howland were elected professors for five years, and

authorized to make all necessary arrangements for opening the school about the first of June. The institution is to be supported by a contribution from each coöperating society of a percentage (not to exceed three and a half for the first year) on the total Mexican budget.

Social features were not wanting, and aside from the most enjoyable and helpful meeting of old and new friends, a very well planned and successful gathering of delegates and their families was held in the auditorium of the Young Men's Christian Association on Wednesday afternoon; and on the Saturday before the opening of the convention, a very enjoyable picnic was held in the attractive grounds of the Presbyterian Normal School in San Angel, near the city.

On the whole, the convention was very encouraging, and should mean much for the reorganization and success of the propagation of the gospel in Mexico. Probably there never has been held in this country a more representative gathering of evangelical workers; and, coming at the time when everything in the country is undergoing reconstruction and when the new constitution confronts us with new perplexities and difficulties, the meeting would seem to be providentially opportune. While there was some quite plain expression of divergent opinions and considerable criticism of the recommendations of the Cincinnati Conference, this gathering was marked by a notable spirit of fraternity and a determination to find and put into practice the best methods for pushing forward the work as a whole.

Mexico City.

THE WAITING FIELD AT LINTSINGCHOW

By Rev. VINTON P. EASTMAN

LINTSINGCHOW, in Shantung District, China, is a city of 50,000 people. It is situated in one of the most thickly settled portions of the great, densely populated plain of China. It is an important city commercially, because of its location on the famous Grand Canal. 'Tis a city in which missionaries have long resided and in which their medical work has made friends on all sides and among all classes; a city in which the local Chinese have given over $1,000 towards the new Woman's Hospital, as one evidence of their appreciation of the missionary's labors; a city with a large Mohammedan population, which is ready to come in crowds to listen to the gospel, and in some cases to accept the Christian truth.

A BRIDGE AT LINTSING

AN OUTSIDE VIEW OF THE HOSPITAL AT LINTSINGCHOW

This city is the center of one of the largest *fairs* of all North China. In the fourth month the goddess from T'ai Shan (probably the oldest sacred mountain in the world) comes to preside over the fair, and for a month people come on foot, on donkey-back, by boat, or in lumbering wooden carts, from eighty to one hundred miles, to attend this fair. As one of the most interesting sights of the big city, they all come to see the yellow-haired foreigner and his wonderful two-story houses. For ten days, at the height of the fair, 1,000 people a day pass through our compound. All the colporters, preachers, and Bible-women from the outstations are brought in for this time of seed-sowing, and every possible effort is made to reach these multitudes with the evangelistic message.

The missionary compound is located near one of the large Buddhist temples. The crowds who go to these temple theaters often stop in at our hospital or inspect our schools, and are ready to sit down and listen to our preachers. Yet the city as a whole is scarcely touched, the workers have been so few, the calls so many, and the funds so limited. What can two foreign missionary men, with less than $800 for evangelistic work (per year), do towards really reaching evangelistically a city of 50,000 people, together with a country work covering at least twelve counties and a population of 2,000,000?

Geographically, the section assigned to the American Board in and around Lintsing covers an area of nearly 250 square miles, governed from twelve or more county seats, and including a great district city, Tung Ch'ang fu, larger and more important governmentally than Lintsing itself. In the thousands of villages, the larger market towns, and the great cities of this area, live the thousands of men, women, and children, the artisans and tradesmen, and chiefly the "farmers of forty centuries," to whom seven American missionaries and some thirty Chinese co-workers are attempting through hospital, school, and church to give the gospel message which will transform the life and give joy and peace.

A country tour is both a delight and a burden—a delight because here every one is so eager to hear; because here and there in village and town one meets individuals or little groups of Christians, the leaven which is some day to leaven the whole lump; because opportunities for Christian work are ready at every hand; here an important

market town, beseeching that it may have its *own* preacher and teacher, instead of sharing with four or five others one man's time; here village after village, perhaps each with 1,000 inhabitants, asking that the church will help them start a village school (such an institution as a public school has been unknown in these villages for hundreds of years) and will furnish the Christian teacher; here the great district city, with its hundreds of government school students, its officials, civil and military, presenting fine opportunities for work along Young Men's Christian Association lines; and everywhere the cordial greeting and the friendly word which make one feel that he is really *wanted.*

The burden comes partly in the difficulty of making such a tour, because the distances are so great and the means of transportation so slow—oh, for an automobile or even a noisy motor cycle, which would make possible the visiting of these remote outstations oftener than once a year—but chiefly in the necessity laid upon us, by lack of funds and lack of workers, of saying "No" to all these many appeals. Walls of prejudice and superstition broken down, doors of wonderful opportunity wide open, and no ability to enter! What greater burden could be put upon us than to send us out to such a warfare and then deny us the sinews of war?

Workers are not lacking if we had the funds with which to pay them. One hundred dollars a year would support a splendidly equipped evangelist or teacher; half that amount would secure a man perhaps equally consecrated, but with less education and training. Another $100 a year for incidental expenses would make possible the establishing in one of the ten waiting county seats a day school, where the Christian teacher, who would also act as pastor of the little group of Christians, could wield an influence tremendously vital for the whole region. One thousand dollars a year for running expenses, and another $1,000 for teachers' salaries, would make possible the desired advance in *ten* county seats, and give evangelistic and educational opportunities to hundreds who are now left without either.

Our medical work is the means through which hundreds are first brought in contact with the gospel. Another worker or two to follow these would-be Christians to their homes, and teach and help them until they became really grounded in the Christian truth, would cost only $200 a year.

A specially equipped worker for the great, unreached Mohammedan population is needed.

ON THE ROAD TO LINTSING

Mr. Ellis on horseback

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$18 821.05	$4,244.00	$791.37	$3,511.25		$2,078.50	$29,446.17
1917	17,841.42	3,264.00	984.62	1,403.58	$600.00	2,268.50	26,362.12
Gain			$193.25		$600.00	$190.00	
Loss	$979.63	$980.00		$2,107.67			$3,084.05

FOR EIGHT MONTHS TO APRIL 30

1916	$195,568.34	$22,975.69	$11,892.61	$136,114.39	$25,445.00	$15,808.18	$407,804.21
1917	205,882.44	29,000.34	10,694.12	158,602.64	26,675.00	16,395.60	447,250.14
Gain	$10,314.10	$6,024.65		$22,488.25	$1,230.00	$587.42	$39,445.93
Loss			$1,198.49				

EIGHT MONTHS FINISHED

WE make no pretense of appraising the financial situation by the receipts of a single month. Too many factors play in and out, from month to month, to warrant assumptions or prophecies based on so short a period; but having enjoyed uninterrupted progress for this entire Board year, we naturally are not in a frame of mind to enjoy what the figures show for April. Take a look at them and judge for yourself. There has been a falling off of over $3,000 in the month, and the loss is pretty well scattered through the various columns.

We are still ahead of last year for the eight months' period, and on nearly every item; but not as far ahead as we need to be if we are to meet the unprecedented expenses of the year. We reiterate that there must be not less than an $80,000 gain to pull us through. Also that our hearts are set upon doing better than that. It is an advance in the work that we are pushing for, an advance of not less than $40,000. In these heroic times we cannot be content with merely holding our own. We hope to be able to say, at the end of the year, that the American Board has gone forward in spite of the war and all its distractions. We seek for victory at the home base as well as on the field. We feel that every challenge of the present hour and opportunity should be met. Are we right in thinking the friends of the Board desire to have this note sounded?

Specifically, it is for the Philippine Fund of $25,000, authorized by the annual meeting, that we plead. Only $25,000 for a great field like the Philippines, our only field under the flag! Yet that amount will result in a very large increase in our work, the sustaining of two new families, the establishment of a medical station in the northern section of Mindanao, and, best of all, in a sustained effort for reaching the savage tribes of the interior.

We have boasted of the unfailing generosity and loyalty of the readers of the *Missionary Herald*—how they never fail us when a special call of this kind goes forth. Will they fail us now under the plea that there is no money

to spare, in view of the many war appeals? Letters containing checks for $5, $10, $25, $100, will give us the answer for which we hope and pray.

OUR PATRIOTIC FOLDER

As soon as war was declared between the United States and Germany, the Board issued a patriotic statement and appeal to all our churches, except those on the Pacific coast, under the title, "The World War and the World Work." The folder was printed in red and blue on a white background, and so made a pleasing appearance. It was mailed in quantity to the pastors of our churches, without waiting for requests or orders. This entailed a large edition and considerable expense; but we felt it was worth while to have the folder circulated in the pews a few days after the great national decision was reached. We are delighted with the way in which our pastors have responded to this opportunity. The folder was circulated extensively in the pews or at the doors of the churches, and we have received a number of letters expressing appreciation of the effort and assuring us that the churches will not fail the Board in this critical time.

The reason we omitted the Pacific coast in the distribution is because our San Francisco office has entered into an agreement with the other societies not to press the claims of the Board before the churches during the spring months, when the home missionary contributions are being gathered. It is hoped, however, that the coast churches may make use of this circular, possibly in amended form, in July or August.

The folder calls for additional gifts during the Board year amounting to $120,000—$80,000 to cover the anticipated increase in our regular expenses entailed by war conditions, and $40,000 for new work in the Philippines and Russia. What a glorious year it will be, when we come to our annual meeting in Columbus, if we can say that this additional sum has been achieved!

HATS OFF TO THE PRESBYTERIANS

We most heartily congratulate the Presbyterian Foreign Board over their success to date in their great campaign to raise a special fund of $1,000,000 for extra extension work throughout their fields.

The undertaking of such an effort in war times is one of the best pieces of missionary faith and courage which we have seen. Up to the present time they have secured $563,000 in gifts and pledges, and the good work is going on. The money has been raised mainly from the large centers, to which the Board has sent the strongest possible team, made up of secretaries and carefully selected missionaries. The pulpits of the city have been filled, luncheons and group meetings have been held, and there has been a large amount of personal visitation. In some cities they have utilized a team of twenty speakers. Secretaries Brown, Speer, and Halsey, together with Treasurer Day, have been conspicuous in the movement. It has been a splendid piece of coöperation between the forces of the Board and the leading men of the churches. In most of the cities the success has exceeded expectations. St. Louis alone subscribed $70,000. To date, over three thousand individual contributors have been listed, many of them persons who never before have sent money to the Board. The largest single gift is $50,000.

THE DEPUTATION REPORTS

A special meeting of the Prudential Committee was held on May 8 to hear the report of Secretary Smith and Mr. Franklin Warner in behalf of the Ceylon deputation. Mrs. Warner was also present, but Mrs. Smith was detained in the West. In view of the special interest and importance attaching to what the deputation had to say, not only in connection with the Ceylon Centenary, but also as to their observations in India, Japan, and China, the officers of the Woman's Board were

invited in, together with a few special friends. In order that the report might extend on into the evening and plenty of opportunity be given for questions and answers, the company took supper together in a near-by hotel, and thus enjoyed a special opportunity for fellowship.

After the more formal presentations, Mr. Warner threw on the screen a beautiful set of views which he had taken by the color photography process, in which he is expert. These views covered not only unusual aspects of mission work, but also entrancing scenes connected with the lands which he had visited. Previous to this occasion, both Messrs. Warner and Smith had reported to the Prudential Committee in a more intimate way as to their impressions of the work and the workers. They returned from their extensive tour well pleased over what has been done, and enthusiastic as to opportunities for the extension of Christianity throughout the Orient.

ANNUAL MEETING ARRANGEMENTS

The place is to be Columbus, O., and the date certain days between October 10 and 17, the period set apart for the National Council and the affiliated societies. When the change was made from Los Angeles to Columbus, the time proposed was October 18–28, and preliminary notices to that effect were printed in the religious press. It appears, however, that a large business convention will be in session in Columbus that very week. Fearing that hotel accommodations may not be adequate for the two bodies, the Executive Committee of the National Council has voted to advance the date of opening to October 10, which is the regular time for the American Board's annual meeting.

The assignment of time to the missionary societies has not yet been made, and so we cannot state the exact days set apart for foreign missions. Enough that we have the week in mind and that as many as possible plan to attend. Although the Board will be restricted to four sessions, we want our friends to know that these sessions will be of the utmost interest.

AFRICA TO THE FRONT!

"Africa will be more vitally affected by the ultimate decision of the present war than will any other of the main geographical divisions of the earth, save only Europe itself." So declares Lewis R. Freeman in an article in the January *World Outlook*. If he is right, and we cannot doubt that Africa has no small place in the problems that will confront the Peace Conference, then it is particularly fitting that Africa should be the field for study in our churches next year.

For this study there will be a wealth of material. Jean Mackenzie, already well known because of her "Black Sheep," which appeared first in the *Atlantic Monthly*, has written the textbook for women's groups, "An African Trail." For adult mission study classes, whether of men, women, or young people, there is Dr. Patton's "Lure of Africa," issued by the Missionary Education Movement. Another Congregationalist, Ethel D. Hubbard, has written "The Moffats," the story of Robert and Mary Moffatt, to be used by boys and girls in the teens, but doubtless to be read with equal interest by their elders. For still younger children there is Jean Mackenzie's "African Adventurers." Add to this list other publications of the Missionary Education Movement, such as "African Picture Stories," a painting book, and suggestions for making an African village; the set of graded pamphlets being prepared by the American Board and the Woman's Boards for our own Sunday schools; and the many fine new books on Africa for general reading, and one will have a formidable array of excellent new material. No leader in our churches, in whatever organization, can fail to find something that will meet his special need.

FOREIGN DEPARTMENT

TURKEY

Teachers Needed at Adana

A letter from Miss Grace Towner, of the Seminary for Girls at Adana, in the Central Turkey Mission, urges her need of help in the school. She says:—

"We have a good class of students, many in the seminary department. In this department we accept only those who are graduated from some school—our Protestant one, our own, the Greek or the Turkish. We have many who were that far or farther in the French school. We are pleased to have this class of girls. We have 160 Armenians, forty-five Greeks, thirty-six Turks, twelve Syrians, ten Jews, and four Europeans. We have very good Armenian teachers, one Greek, and Miss Borel for the French, but you can see our great need of American helpers. We have a family of 100, and with great difficulty of securing food products, it is sufficient work for one to attend to this department. I do this—that is, I attempt to—besides superintend the school and teach three classes. Now, with Miss Fischer's going, I must take two more classes. She was giving piano lessons to twelve young ladies, all regular students. One of these is the daughter of the Muharif Mudiri; she graduates this year—our first Turkish graduate. We do not know what we can do for them. A friend, a Greek lady in the city, has kindly agreed to take these pupils for one or two months, not longer. We have in all thirty music pupils. Miss Borel crowds in some with her French, Miss Kyriakedes crowds in some with her many other duties.

THE EVANGELICAL CHURCH AT ADANA
Now being used for Turkish school

"Here, up to the past few years, we had very few Greeks, no Turkish girls, no Jewish, none of the other nationalities. If we could but hold on till these trying times are over, I feel that we have a big field here. I try to remember it is all the Lord's work, but it is hard to be patient when one sees work from morning to night never finished."

Industrial Relief in Marsovan

Marsovan's industrial relief work is now in charge of Miss Frances C. Gage, who writes of it:—

"You will remember that two winters ago I had a weaving work in the city for about one hundred and fifty people. At that time we made an arrangement with one of the merchants to pay for the weaving if he would furnish thread for the gingham. We received full pay for all the money we put in the finished gingham at the rate of sixty paras (six cents) an *arshon*, market price. That

same gingham would now bring five piasters (twenty-two cents) an *arshon*, but we probably put it to better use in making clothing for outgoing soldiers and for the little Armenian children starting away on exile.

"This merchant became so convinced that this was the best relief work that he has started a large industrial work here in wool and cotton for about five hundred people. He has interested the government in the matter, and a sort of committee has been formed which carries on this work, furnishing cloth for the soldiers, so that almost all the really good workwomen were well employed and well paid. The cotton thread is now, however, exhausted and the wool more and more difficult to handle, because winter weather prevents drying, so they are cutting most of this work off just when it is most needed.

"Two other classes are in great need of work. The first, largely made up of Mohammedan Mohajirs from the Russian border, are able to do only spinning of wool for stockings and knitting. These Mohajirs are in great distress. They have left good homes to come here with nothing, and are living in houses denuded by previous relays of exiles of doors, windows, and every other comfort. There are some five thousand in the city. The government gives them a small allowance and is gradually getting them on to their feet in a small business way, but there is still great suffering among many of them.

"The second class is a group of girls and women, really ladies, who have lost all they possessed and can do only the nicer kinds of hand work. Many of these people are being very brave. I know one house in which three or four rich, educated brides are all alone with their little children, and are weaving coarse cotton bags for flour.

"We have bought raw cotton and wool and are having both materials beaten up and spun into thread for weaving, and shall get our first looms to going this week. The product will be sold for winter clothing at cost price. Stocking knitting is going on and lace making also begun. We have now at work forty-five women. More than half of these are Mohammedans, mostly Lazs and Georgians.

"A few people are crawling back from exile, most miserable and often with unbalanced minds. It is hard to set them on their feet. We have no word, however, as yet from any of the party that left our premises."

✠

Winter in the Caucasus

Rev. E. A. Yarrow, of the Van party which is making its headquarters in Erivan, in the Russian Caucasus, wrote in February:—

"Erivan has had an unusually mild season, but other places, such as Alexandropol, which is nearly 7,000 feet high, have known what it is to be cold and snowed in. Mr. Maynard and Mr. Gracey have just come from there to spend a few days with us in consultation, and they report that the refugees there are very needy. The bedding and clothing which they are giving out is most acceptable. All the departments of our work are going along nicely and bringing strength and encouragement to all they reach. I am negotiating with the overseer of the estate belonging to the Armenian Catholicate at Etchmiadzin, and if we are successful we shall have at our disposal large workrooms in which several hundred hand looms can be established, giving work to some hundreds and also working up into strong, cheap material the woolen and cotton thread which the women are preparing in this city.

"The latest activity to which our committee has turned its attention is the caring for orphans in their homes. Twenty thousand is a very low estimate of the number of children who have been left orphans, or at least fatherless. I was talking with a man a couple of days ago who is well informed on this subject, and he stoutly maintained that there were fully *40,000*. About five thousand lone or-

phans have been collected into orphanages and are being well cared for by local committees; but when one thinks that there are between 20,000 and 30,000 fatherless children without help and a burden to their mothers, one's heart melts within him, and I am sure every one will say, as our committee has said, 'We must do something about this.'

"Our committee appropriated enough money from its general funds to guarantee the support of 1,000 children in their homes at the rate of two dollars per month. When one considers that the cost of living here is much higher than it is at home, it will be seen that the sum is not extravagant. Our idea is to give just enough help to insure bread for the child, with the hope that the mother may be able to add to this by work or grants from the government. In order that there may be uniformity in the records and that the whole field may be thoroughly covered, the committee decided to have a central bureau to look after the 'Home Orphan Department,' and I have been asked to take charge of this department. Dr. Raynolds is giving most of his time to the examination and acceptance of orphans in this city. He is making a thorough investigation of conditions in the city of Erivan and has three groups of investigators making a house to house canvass. He has already taken in about five hundred children and has not yet completed the list. Only one child is being accepted from each family so far, but in order to make the scheme effective, all children in need ought to have the full allowance. On the basis of his incompleted figures, Dr. Raynolds estimates the number of children in need in this city alone as between 1,500 and 2,000. Today I talked with him, and he said that he *must* continue taking children onto his list, although the number allotted to this district will be considerably overrun.

"Since beginning this letter, I have been figuring out the number of children which would be allotted to each district from the total of 1,000 for which our committee has taken the responsibility for one year. Two hundred and seventy children would fall to the share of the Erivan district, but Dr. Raynolds has already taken in fully 500 from the *city* of Erivan alone, and he calculates the number will reach from 600 to 700, taking only *one* child from each family.

"But 270 is the number for the whole *district*, in which are found forty-six villages. Considering the average number of children in the family as three, it will be seen that in order to make this aid effective to the highest degree about eighteen hundred children will have to receive aid in this city. This gives an idea of the magnitude of the undertaking to which we have pledged ourselves. We need funds to give help to from 10,000 to 15,000 children, and the friends of the Armenian people and the friends of humanity will have to rally to our support if we are to carry this thing through."

*

Anxious Days in Constantinople

The latest mails from Constantinople show the anxiety and uncertainty with which our force there have had to contend. On March 22, Mr. W. W. Peet writes:—

"Our days are spent in great anxiety, in view of a probable rupture of relations between the United States and Germany. We are quite certain that Turkey at this time has no desire to break with us, but it is uncertain whether she will be allowed to have her own way.

"A group of 400 children, I was told, were last week brought up from Bozanti by the railway, in some five or six railway carriages. These children were distributed at the several stations of the road between Bozanti and Eskishehir. It is understood that they are to be 'made Turks.' Our Cesarea ladies report that this company of children passed through Eregli while

they themselves were there waiting for permission to come to Constantinople.

"We find that we are obtaining an important influence through the use of our relief funds. We have studied the matter of the need of the people and the districts to which we send funds, and we have taken great pains to use the funds in such a way as to bring out local coöperation and secure the assistance of the strongest social forces here. In this way we come into active coöperation with the Turkish Red Crescent Society and with a committee which is one of the arms of the government, while we make sure that the money is used to feed the hungry."

On April 7, in connection with a letter chronicling the departure of some Americans, missionaries and others, for Switzerland (see Chronicle, page 300), Mr. Peet refers to the fact that men are detained some weeks in political quarantine on the Austrian border, and to various rumors as to what will happen when our workers are placed, by the declaration of war, in the position of belligerents.

He says, in closing: "While keeping up a calm front, we are busily engaged in making preparations for the worst. If these preparations turn out to be needless, we shall give thanks, but the present outlook is such as to lead us to take precautions."

A letter of April 10 says: "Mrs. Henry K. Wingate, Mrs. Herbert M. Irwin, and Miss Theda B. Phelps, all of Talas, arrived in Constantinople on April 7. Mrs. Wingate and Miss Phelps will go forward as soon as they can get permission; but Mrs. Irwin, in view of the attitude taken by Austrian and German officials here, cannot leave owing to her British nationality."

One other paragraph from this same letter we quote as showing the perplexities and rumors among which our Constantinople staff are steering their course: "During the last three days we have hourly been expecting a notice which will put us into the class of belligerents, and would put all our properties at the mercy of the officials, who, we are informed, wait with impatience the arrival of the opportunity to take possession. We have seen this process carried out in the case of the British, French, and Russian schools and other institutions, and we cannot but be deeply anxious in regard to our own experiences in such trying times. It is, of course, too soon to say what will be the terms given to the ambassador in connection with the delivery of his passport. From some sides we hear that none will be allowed to leave the country save the ambassador, the consuls, and their suites. This may therefore be my last letter to you for some time."

Notes from Talas

In late March, Miss Stella N. Loughridge, who has since then arrived in Switzerland on her way out of the country, wrote of conditions in Talas as follows:—

"Except for the suffering from want of food, which increases every day, conditions in Cesarea and Talas are about as they were ten months ago, at the time when the American Mission school and hospital buildings were taken by the government and the pupils imprisoned and sent away to government orphanages.

"Unlike most of the interior cities, in Cesarea and surrounding villages there are among Armenians perhaps five or six thousand who have not been exiled. These people are partly those who became Moslem to protect themselves from exile at the beginning of the trouble, but mostly are the families of Protestants, Catholics, and soldiers who were allowed to remain by the government order, but one month later were scattered about in the Turkish villages, two or three women and children in a village, where they suffered persecution from the villagers, as they were entirely unprotected and dared not refuse anything that was demanded of them, be it food, clothes, furniture, or even their daughters in marriage. After they were reduced to poverty and

abject fear, they were told that they must be Moslem or go into exile, which meant death to the men and worse fate to the women. They were frightened and in despair, and to save themselves and their little children, almost all took out Moslem papers (putting on *charshaf* and *saruk*), hiding or destroying Bibles, and making a pretense of learning the Moslem prayer. In this condition they have remained, and are in almost daily fear of exile or massacre.

"There is no work; bread is almost out of reach, even of the rich; and meat, which had been cheap, is now not to be found.

"The religious persecution seems to have lessened, as a pastor of the leading Protestant church in Cesarea, after remaining a Moslem over a year, determined that he could bear it no longer; and though the consequence of his action might be death, he would no longer remain under the lie of Moslem pretense. So he went bravely to the governor and presented him with a simple statement of his feeling and a confession of his false position. The governor was surprised and apparently pleased with the simple honesty of the man. Nothing further has been done by the government, so far as we know, though the pastor was taken as a soldier just a few days ago, along with other men. Some of his Armenian friends and neighbors, however, were very angry and threatened his life, as they feared his action would bring exile upon the whole community.

"The girls of our school, who have held out against the religious persecution, are now serving as nurses in the Red Crescent Hospital at Zinzirdere. They have entire religious freedom there. The missionary families in Talas and Miss Phelps, the nurse, are all well. It is probable that the women and children may soon leave for America. Mr. Wingate and Mr. Irwin expect to stay at their post as long as possible. They are busy in relief work, both for Armenians and for the large number of civil prisoners centered there."

CHINA

Choosing the Better Part

Rev. and Mrs. Watts O. Pye, of Fenchow, in Shansi, are probably about arriving in America on furlough. A letter from Mrs. Pye, written a month or more before leaving Fenchow, says:—

"One of the most satisfying things of this year came in a letter from one of our finest Tungchow students of the senior class, just a few days since. He has had many alluring offers from the Young Men's Christian Association and from other missions, but this letter was a written expression of his determination to give his life to the Fenchow church work. He comes from a fine family here in our city, and we know he will make good. Last summer Mr. Pye had a fine time working with him on the translation of a Bible study book. When one realizes how many attractions there are to lure boys into other kinds of work, there is real heart satisfaction in seeing an especially fine, poised, earnest lad coming out definitely for this work that means self-sacrifice."

✠

A Shaowu New Year's Letter

One part of Rev. Charles L. Storrs's celebration of the Chinese New Year seems to have been the writing of a graphic letter to friends at home, and we print a portion of it:—

New Year's Celebrations

"Strings of firecrackers are rattling away on the street, as indeed they have been all night. People are moving about from house to house, clad in their shiniest satin—if they are fortunate enough to have any—or in their very gladdest rags. Those who for the past few days have been 'playing the emperor'—dodging their creditors—are now out with the rest and just as smiling, for all the world like schoolboys who have just 'got by' in examinations. Through the open doorways one gets

FLOCKING TO TEMPLE AT NEW YEAR'S IN CHINA

glimpses of tables piled high with oranges and cakes, while the five bits of bright-colored paper pasted over every pagan doorway help the entering guest to add these five blessings to his usual salutation, (mayyou) 'Get rich.' One's own staid, Western New Year is as boiled water to a fruit sundæ, compared with the zest and sparkle of this lunar antiquity.

School Matters

"Nine days ago we graduated four boys from the higher course at the Han Mei Academy and eleven from the grammar school course. We hope that most of the latter will come back for the advanced course. Three of the older boys will have schools to teach the coming year, and one will be studying at the Union College at Foochow. Two of our best teachers have been drafted into political service, one as M.P. to the Peking National Assembly and one to the provincial legislature at Foochow. At Christmas time the boys put through their usual roistering morality plays, to the great delight of a crowded house. The training class will be resumed this year with a group of seven young men.

On the Road

"Except for two or three week-end trips during the fall, I was able to get out into the field only once. It was during the clear, sun-filled days of our splendid fall weather, when our South China is at its very best—the fields filled with harvesters, reaping and threshing, and the mountain sides glorious with dashes of color. I visited only four of our centers, and helped to dedicate a new chapel at the farthest point, where we held a three days' 'opportunity'—to use the Chinese idiom.

"This trip was notable, too, for a little adventure. I had borrowed Pastor Kan's little mare to save my own legs, except when scrambling over the mountain ridges. In one place we were crossing a small stream on a tiny two-plank bridge, when the mare missed her footing; and with visions of broken bones and smashed camera, in a moment horse and rider had landed on their backs in the stream below. It took me some minutes to find my glasses, hidden in the clear water. The camera had gone into the bushes without harm. By some happy miracle I had fallen free from the horse, and except for a bad bump where there had not been quite enough water covering the bowlders, neither the horse nor I seemed any the worse; maybe rather a little better, being henceforth a bit cautious about bridges that are only a trifle over a foot wide."

JAPAN

Results of War Prosperity

In a letter from Matsuyama, dated March 26, Rev. Horatio B. Newell, D.D., says:—

"This is an awfully difficult time to touch the great general public with the moral and religious appeal. The time may come soon (and the sooner the better), but at present the country is prospering financially as probably never before; and the number of *narikin* (parvenu) is daily increasing, of those who have gambled in stocks of various kinds and made money heretofore undreamed of—and are spending it in ways that all such have heretofore only dreamed of.

"In all my nearly thirty years in the country, I think I have never noticed so much drunkenness, both on the streets and at entertainments, as in the past year, especially the past six months; and the *geisha* and others of their ilk seemed never so busy, bold, and prosperous. Easy money has brought in a tide of sensualism that is showing pretty clearly that where a people's heart is there will also its treasure go.

"There is no denying the fact that the Japanese as a whole are sensual and licentiously inclined, and that this is one of the very greatest obstacles to the progress of Christian work here. This is no new and recent observation: I was first impressed with it back in the Niigata days, when I saw a thousand girls a year being shipped like cattle to Tokyo, to supply the Yoshiwara demand there—and still abundant resources left to supply the immense local demand. But these recent days are bringing to the surface some general traits that have heretofore for a while been held in check through lack of opportunity—that is, of money. Now the money is coming in, and about the first thing the ordinary *narikin* does is to take to himself another concubine or two or three, make a big feast for all his friends far and near, and get them all drunk—and worse. The example thus set finds many followers, in spirit at least, till the restaurants today are everywhere overcrowded, the *geisha* have waiting lists, and the brothels are working overtime.

"This may seem a depressed and disheartened statement of conditions, but it is not intended to be such. It shows rather the unusual need at the present time of just that kind of work for which the Church stands, and which the Church in general is doing in a splendid and aggressive way. It needs to be speeded up to much greater activity, however, and I believe that one of the results of this evangelistic campaign, and such work as that which Mr. Kanamori and others are doing more or less independently, is to accomplish just this thing. The Church itself is being moved, if the great body politic does not yet seem to be visibly touched, and that is a hopeful sign."

THE BALKANS

"Upon Whom Is Life Not Heavy Now?"

A brief note from Rev. L. D. Woodruff, now in Sofia, Bulgaria, asks the pertinent question at the head of this paragraph, after he has stated that our missionaries in Bulgaria are well "and quiet, and with no difficulties other than we share with all the Bulgarians." His letter is written from Sofia, where he had gone for passport renewals and other governmental business; and he reports "the strongest assurances that relations with our government will continue under all circumstances good as in the past."

The Latest Letter from Philippopolis

Rev. Edward B. Haskell, D.D., in charge of general evangelistic work in Philippopolis, Bulgaria, speaks hopefully of the work which he and Mrs. Haskell have been able to carry on, and of their relations with Bulgarian officials and citizens generally. We give a portion of his letter:—

"Our station has enjoyed a winter of unusually good health. We have

been permitted to circulate in regions not prohibited to civilians in general. Irregularity in train schedules, or scarcity of transport off the railways, together with formalities connected with getting permits, reduce the facility of getting about. There is a great demand for the Scriptures—a good reading throughout the country—especially in hospitals and among soldiers. The Holy Synod makes spasmodic efforts to hinder the circulation of evangelical matter in hospitals, etc., but without much success.

"As persons of some experience, Mrs. Haskell and I have been asked to lecture on child training. I gave my lecture on 'The Art of Being a Good Father,' or 'Fatherhood as a Profession,' both here and in Sofia. It then ran in several numbers of *Zornitza* and is now in press as a booklet. Mrs. Haskell's lecture on 'The Privileges of Motherhood' was delivered before many of the prominent ladies of Philippopolis and the upper classes of the Girls' Gymnasium. A high official whose wife heard it has asked to be allowed to arrange for its publication in some Sofia periodical, where it will reach a larger audience than *Zornitza* reaches.

"We were compelled to reduce *Zornitza* to a two-page paper, for lack of workmen in the printing office. It is edited, also, at half the cost of 1915. The price of paper now is so heavy that each two-page number costs about double what the four-page number cost in 1914."

It may be well to explain that *Zornitza* is a weekly Bulgarian evangelical paper, published at Philippopolis by the mission and edited by a Bulgarian committee. Its subscribers in 1914, the last list given, were 1,800.

THE PHILIPPINES

Bailing the Boat at Davao

We are glad to print another of Nurse Jane T. Taylor's vivid statements of matters present and prospective at our hospital in Davao, and we heartily indorse her remarks with regard to the needs of the institution in equipment, staff, and structure. Miss Taylor writes:—

"If you found yourself in a leaky boat and it began to sink, you'd bail and keep on bailing, even if you did belong to the bailers' union and were supposed to work only a certain number of hours a day.

"Dr. Case has been bailing steadily since he came, and now we are both at it! I think if we had a hospital three times as large, we would still be wondering where we'd put the patients; and the number increases as they bring more and more laborers in here from the north, and the Japanese come in so rapidly. We turn the well ones out fast and keep taking in new ones. This morning, as I watched them having their breakfast, I thought of it—not one in the whole ward able to have food at a table; each had to have food brought to him, and several too sick even to feed themselves.

"Dr. Case has not gone on vacation. I say, 'Go,' but don't know just what we could do without him. We have two Americans in now. One may yet have to have his arm taken off. I couldn't do it, though I might do a better job than some of these native doctors.

"Having no white soldiers here means no white doctors. I surely am 'rubbing it in' to these Americans who talk about missionaries being better off at home, and letting the natives go on as they always have done. I notice if a white man gets into any trouble, he comes running to the missionary the first thing.

"I'm not sure I can keep the pace for the five-year term, but if time flies as it has done so far, the five years may be gone before I know it.

"I'm proud of my new system of keeping stock of property and the daily issue of food. It will take some time really to compare accounts—that will take several months—but the property cards are easier, there's so little to be counted. Some day, who knows, we

may have a new hospital, with all the beds the same size and height! And a laundry! And two sheets for each bed!!"

✟

MEXICO

Talk of Realignment

Dr. Howland, in connection with his report of the Mexico Convention, which appears among the articles in this issue, sends a letter foreshadowing possible changes in the field occupied by the American Board, as proposed by the Board of the Methodist Episcopal Church South, through an exchange of territory. The matter has not yet been considered by the Prudential Committee, but it will not be out of place for our constituency to know what is suggested. Dr. Howland's letter is as follows:—

"Immediately after the convention, Mr. Wright and I went to Guadalajara, as there were many things there that needed attention, and it seemed best that both should be there to decide them. I remained there a day longer than he, and expect to return next week for a few days again.

"As I have been appointed president of the new seminary for a year, and am the chairman of the committee for the publication of the report of the convention and also of the committee on coöperation, I am completely swamped with work, but am glad to have some definite work again.

"I presume that you will have learned that the Methodist South brethren, unwilling to adopt the Cincinnati plan, proposed another, namely, that they have the very northern part of Sonora, all of Chihuahua, and on eastward; they ceding to us Jalisco, Colima, Sinaloa, and nearly all of Sonora. The number of churches given up by each would be about equal. On the whole, they would give up much more than they would get, but they make the offer hoping to consolidate their work on both sides of the border, they having much more work on the American side than any other church. We said that we could not give an opinion until we should know how the

HOSPITAL AT DAVAO

plan would appeal to you, and also to the Congregational churches in the state of Chihuahua. We told them that we think it probable that some of these would be unwilling to accept the change, and would prefer to remain independent.

"Of course it would be a very serious matter to give up our long-time center in Chihuahua, with the new building, the memorial church, and the promising opportunity in the western part of the state—that is, if Villa ever ceases to devastate that section! On the other hand, they would turn over their fine building in Guadalajara and a work really much better organized than ours, as they have had a much larger annual budget.

"This last item suggests another point: if the plan is accepted, our Board will have to make a much larger appropriation, for there are churches that must have pastors, and our field would need to be better manned with American workers. It would give us a much larger population for which to care and a rather more accessible one. The district in Eastern Sonora would be somewhat isolated for a time, but the road north from Guaymas is sure to be built when times are settled, and that would give us direct connection for the whole territory in our charge.

"A house has been rented for the new seminary, and Mrs. Howland and I expect to move to it about the first of May. The Southern Methodist ladies have kindly offered to loan us any or all of the great amount of furniture they had for their girls' school, so we can start without waiting to buy."

THE BOOKSHELF

The Lure of Africa. By Rev. Cornelius H. Patton, D.D. New York: Missionary Education Movement. Pp. 193. Price, cloth, 60 cents; paper, 40 cents.

For the constituency of the American Board and for Congregationalists generally, no indorsement is needed for this attractive volume other than our genial Home Secretary's name, with its suggestion of largeness and of vigorous, luminous, and effective writing. Not only has Dr. Patton "been there," but he carries his reader's interest and heart with him to Africa in a manner wholly unusual, particularly when an author must compress a vast and fascinating continent within the confines of 193 pages.

Ten pen pictures present Africa's scenic, ethnic, religious, political, and potential lure. Two chapters sketch the fortresses of Mohammedanism and its destructive southern spread as it seeks to win Black Africa. A third inspires hope, as the strongholds of Christianity and their help to needy Negroes, such as the author saw in "The Demonstration of Umvoti," are vividly described. After reading "Africa's Debit and Credit Account with Civilization," one is hot with indignation because of the shameless deeds of European nations, and inwardly thanks God for the saving back-fire of Christian missions. In the "Heart of Paganism," which is perhaps the best chapter of the book, we have glimpses of the worst and the brightest facts of Africa's pentecostal lands. The final chapter discusses the Dark Continent as the Laboratory of Christianity, with the author's Easter experience under the old Chikore tree of heathen fame as its brilliant experiment and most convincing demonstration.

In writing this volume, Dr. Patton has broken away from the bondage of mission study text-books to the usual categories, and yet all the essential items of information are found here without the monotonous titles. He assumes that the reader will not know everything, and hence writes in simplest non-technical language, with a minimum of *Mfundisi*, etc., flourishes, suggestive of the profound yet pent-up linguistic attainment of all travelers. Now and again one reads such virile, picturesque sentences as these: "So far as we know, Kanjundu was the first

chief to adopt compulsory education. Every child was obliged to go to school and everybody else was urged to go. The result for a time was a strange jumble of old grannies, little children, young men, and mothers with babies on their backs. Kanjundu was short on pedagogy, but his ideal of an educated community has not been surpassed in Africa." An American Board trophy, by the way, was Kanjundu, via its Canadian section. Dr. Patton's warming, illuminating book will bless Africa, even if it has an occasional sun-spot. HARLAN P. BEACH.

The Japanese Conquest of American Opinion. By Montaville Flowers, M.A. New York: George H. Doran Co. Pp. 272, with preface and outline of contents. Price, $1.50 net.

The material of this book is grouped under three heads: The Japanese Problem; Forces and Methods of the Japanese Conquest; Bases of Opinion, Old and New.

In the first part there is given a history of the California-Japan situation, with frequent comments by the author. In the second part, about one hundred pages are devoted to advertising the pro-Japanese propaganda led by Rev. S. L. Gulick and Hamilton Holt. These two gentlemen must feel flattered to read here their studiously moderate statements, in comparison with so little that is constructive in the author's presentation of his own case. Mr. Flowers is appalled by the fact that many of the greatest leaders and representative economic and religious bodies are in favor of a restricted immigration of the Japanese. We suggest that it is up to him to create as intelligent and open propaganda from his point of view.

In the third part, much space is given to a calculation of the dreadful effects of allowing an up-to-date, hustling, prolific race like the Japanese to come into the United States on Dr. Gulick's five per cent basis. It will see, he writes in effect, more than twelve millions of these people in our country in the year 2000.

The book, read as a whole, reveals Mr. Flowers's *bête noire* to be the amalgamation of the races. He touches on the economic situation; but that, after all, is a side issue. In this he agrees with responsible Japanese, who realize that such a situation can be and will be settled by mutual conference. In reply to Paul's statement that "God hath made of every nation of men for to dwell on all the face of the earth," he quotes and enlarges upon Paul's further word, "having determined their appointed seasons, and the bounds of their habitation." One smiles when he thinks of the "determined" boundaries of Mr. Flowers's own race 1900 years ago!

We emerge from perusing the book with a feeling, more and more, that a permanent international committee will furnish the best solution of the race question, in a world that is narrowing by leaps and bounds every decade. Mr. Flowers will say this is an idle dream, but should not forget that "The Toiler dies in a day; the Dreamer lives forever." H. PEDLEY.

The Prosecution of Jesus; Its Date, History, and Legality. By Richard Wellington Husband. Princeton, N. J.: Princeton University Press. Pp. 302. Price, $1.50 net.

WORLD BRIEFS

Plans are underway for the establishment of a Christian Medical College for Women in South India, probably at Vellore.

A maternity school in connection with the Normal College for Girls has been opened in Mukden, Manchuria.

A school for the deaf in Knoxville, Tenn., has recently made a gift of money for sewing and knitting machines to the schools for the deaf in China which are administered by the American Presbyterians.

The Roman Catholics in Peru are converting numbers of the many Chinese in that country to their church. The Chinese ancestors seem to make easy the transition to certain Catholic forms and rituals. On Corpus Christi and All Saints' Days, for instance, the Chinese immigrants seem to feel perfectly at home in their new church.

In 1903 the Presbyterian Mission in West Africa was almost a failure. In 1904, a record-breaking attendance at the great thatch-roofed church in Elat was 1,500 people; nine years later, at a communion service in the same place. 7,000 were present. In November, 1916, over 1,000 were received into the Elat Presbyterian Church by confession of faith. During the year ending August, 1915, 7,500 persons confessed Christ at that church. Of these, 5,000 were led to Christ by native workers, the missionary having had no personal touch with them until they were brought to him to make confession and give up their fetishes.

THE CHRONICLE

Births

November 1, 1916. At Taikuhsien, China, to Dr. and Mrs. W. A. Hemingway, a daughter, Winifred.

March 22. At Smyrna, to Rev. and Mrs. Cass A. Reed, of the Western Turkey Mission, a son, Arthur MacLachlan Reed.

March 31. In Taikuhsien, Shansi, China, to Rev. and Mrs Paul L. Corbin, twin babies, Helen and Allan Monroe.

April 7. At Canton, China, to Rev. and Mrs. William C. Miller, a daughter, Mary Ellen.

April 8. At Tokyo, Japan, to Rev. and Mrs. Frank Cary, a daughter, Helen Emerson Cary.

April 24. At Fenchow, Shansi, China, to Mr. and Mrs. Jesse B. Wolfe, of Taikuhsien, a daughter, Lucile Alberta.

Deaths

April 6. In Taikuhsien, Shansi, China, of pneumonia, Walter Husted, son of Mr. and Mrs. Jesse B. Wolfe, aged two years and seven months.

May 5. In Chicopee Falls, Mass., Mabel W., wife of Fred E. Stokey, M.D., of Kamundongo, and daughter of Thomas W. Woodside, of Ochileso, West Central Africa Mission, aged 33 years. Burial at South Hadley, Mass.

May 16. At Newton, Mass., Rev. James L. Fowle, formerly of Talas, Turkey. Fuller report in July issue.

Arrivals in this Country

May 1. In Providence, R. I., Rev. and Mrs. Henry A. Neipp, of West Central Africa.

May 3. In New York, Mrs. Mark H. Ward, of Constantinople.

Arrivals on the Field

February 15. In Madura, India, Dr. Frank Van Allen.

March 15. In Madura, India, Miss Mary M. Root.

Marriage

April 9. In Shaowu, Fukien, China, Rev. Charles L. Storrs, of the Foochow Mission, and Miss Mary M., daughter of Mr. and Mrs. Harold Goodwin, of Philadelphia, Pa.

∴

The death at Auburndale, Mass., April 20, of Dr. H. Sterling Pomeroy, recalls the valued voluntary service which he and his wife rendered to the American Board's Austria Mission during the Doctor's student days in Prague. They took Rev. Albert W. Clark into their home at the time when fresh bereavement broke up his own home and left him the only missionary in the field; and in 1884, during the absence of Mr. Clark from the country, the Pomeroys were ready and able to take entire charge of the mission.

∴

For twenty-seven years, from 1888 to 1915, Rev. Edward N. Packard, D.D., was the faithful and efficient Assistant Recording Secretary of the American Board. His presence on the platform of an annual meeting was one of the landmarks of the occasion. In commenting on his withdrawal from the post, he said at the New Haven meeting that if he ever got to be an angel, he fancied he might be made a recording angel. To which it might be said that he would make a good one. His death at Stratford, Conn., April 26, removes not only an honored ex-officer of the Board, but one who had been a member of its corporation for over forty years.

∴

Our heartfelt sympathy goes out to Mr. K. Robert Brueckner, one of our missionaries at Adams station in Natal, who finds himself interned at the detention camp at Maritzburg. Recent "accidents" to ships off Cape Town have led to the interning of all Germans at large in the country,

and Mr. Brueckner's German name and birth have settled the question for him. His associates declare he has been most discreet in his behavior, scarcely ever discussing the war with his missionary colleagues, with all of whom he has maintained happy and friendly relations. They declare him to be a royal fellow, splendidly equipped for his work and most honorable in maintaining the parole under which he has heretofore been allowed to remain at Adams, by reporting himself every week at the nearest police camp. His removal to Maritzburg will be a serious handicap to the work at Amanzimtoti Institute, as well as an unpleasant experience for him.

∴

Word has come of the recent death of Miss Esther S. Maltbie, for forty-two years, from 1870–1912, a missionary in Bulgaria under the care of the W. B. M. I. For thirty-eight of these years she was the efficient principal of the Girls' Boarding School at Samokov. How deeply she wrought herself into the life of her pupils, of their families and of their country, appears in the note which first apprised us of her death and which came from Mr. Stephan Panaretoff, Bulgarian Minister at Washington. From his letter we quote the following sentences: "I had the pleasure of meeting her several times on the occasion of my visits to Samokov, and have been in a position to appreciate her sterling qualities. By her long residence in the country and thorough knowledge of the language of the people, she was enabled to gain such an insight into their habits, customs, thoughts, national qualities, and aspirations as to make her love and sympathize with them. This love and sympathy were plainly shown in the devotion with which she worked for so many years for the education and uplifting of the women in Bulgaria. Like all the missionaries, both men and women, who have served under your Board in Bulgaria, Miss Maltbie will long be remembered as a devoted friend and well-wisher of Bulgaria, whose services in the advancement of the intellectual, moral, and spiritual development of the people deserve unstinted praise and highest appreciation."

∴

Our thoughts turn often to the women missionaries left alone at one and another of our Turkey stations: Mrs. Christie at Tarsus, Miss Vaughan at Hadjin, Mrs. Leslie at Oorfa, Miss Graffam at Sivas, and the three, Mrs. Dewey, Miss Dewey, and Miss Graf, at Mardin. Miss Matthews also is alone at the station of Monastir in the Balkan Mission. These ladies have our admiration and our sympathy, though they are quite unconcerned as to either. They are staying at their posts in accordance with their own determination and in spite of repeated authorization to withdraw if they thought best. As Mr. Morgenthau has said, "Your missionaries in Turkey are wonderful; and the women even more so than the men."

∴

We regret to report the severe illness through a nervous breakdown of Rev. A. N. Hitchcock, D.D., who since 1889 has been in charge of the District for the Interior. The latest reports indicate that Dr. Hitchcock is making a sure but slow recovery. In view of his condition the Prudential Committee voted that he shall be relieved of all official duties for a period of three months, in the hope that he may find complete rest and be able to return to his work in the fall entirely recovered in health.

∴

Letters from Treasurer W W. Peet at Constantinople, dated March 30th, reported the whereabouts and plans of many of our Turkey missionaries: "The following have reached Constantinople *en route* for the outside. The Misses Burrage, Loughridge, Richmond, and Bristol from Talas; Mrs. Caldwell and four children and Mrs. Lawrence with five children from Smyrna; Mrs. Case and two children; and Miss Powers from Constantinople. All of these will leave as soon as they can get permission. We have learned by telegram that Mrs. Wingate and Mrs. Irwin, with their children, expect to leave Talas tomorrow. Miss Allen and her father are expecting to leave Brousa with the intention of going forward, at least to Switzerland. Dr. W. M. Post and Miss North have arrived here. Miss Cushman expects to come later. Dr. Ward and Mr. Ranney have put themselves at the disposal of these parties, and will leave Constantinople in the order in which they get their permits. I have requested Dr. Ward and Mr. Ranney to act as a committee in Switzerland, with headquarters probably in Berne or Geneva, as missionary representatives for the purpose

of corresponding with the Rooms. They will communicate with you on their arrival in Switzerland."

Cable dispatches through the State Department have brought us word of the arrival of some of those above mentioned and of several other of the Turkey missionaries at Berne, Switzerland. The list includes the Caldwells, the Lawrences, the Cases, Dr. Mark H. Ward, the Misses Burrage, Loughridge, Richmond, and Bristol, Mrs. Wingate, Miss Powers, Misses Jillson and Phelps, Mrs. Marden; and latest of all, Rev. A. N. Andrus, Mr. D. F. Ranney, Miss Jean Christie, of Constantinople College, and Mr. and Mrs. W. W. Peet. The withdrawal of so large a company, and in particular of Mr. Peet, whose presence at Constantinople has been so vitally important, are disturbing factors, of which we have yet no clear explanation. Apparently Mr. Luther Fowle, Miss Jones, and Miss Barker are our only representatives now left at Constantinople. Other Americans, however, are there, both at Robert College and Constantinople College.

DONATIONS RECEIVED IN APRIL

Maine

Auburn, 6th-st. Cong. ch.	11 16	
Bangor, Forest-av. Cong. ch. and Sab. sch.	8 00	
Brewer, 1st Cong. ch.	18 66	
Bridgton, 1st Cong. ch.	26 00	
Dixfield, Cong. ch.	11 45	
Kennebunkport, South Cong. ch., for work of Rev. John Bicknell,	4 00	
Lewiston, Pine-st. Cong. ch., 56; Lilian F. and Florence A. Wells, 10,	66 00	
Limington, Cong. ch.	3 00	
Orland, Cong. ch., H. T. and S. E. Buck,	30 00	
Orono, Cong. ch.	45 00	
Portland, Woodfords Cong. ch., 49.12; "Portland," 90,	139 12	362 39

New Hampshire

Alstead, 3d Cong. ch.	3 00	
Amherst, Cong. ch.	10 56	
Atkinson, Cong. ch.	5 00	
Bristol, Cong. ch.	28 00	
East Derry, 1st Cong. ch.	3 14	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	81 00	
Lancaster, Cong. ch.	22 37	
Lyme, Cong. ch.	36 00	
North Hampton, Cong. ch.	5 25	
Portsmouth, Rev. Lucius H. Thayer,	75 00	
Tilton, Cong. ch.	90 00	
Union, Cong. ch.	16 20	
Walpole, 1st Cong. ch.	20 51	396 03

Vermont

Burlington, 1st Cong. ch., Member,	5 00	
Coventry, Cong. ch.	20 00	
East Poultney, Cong. ch.	15 00	
Ludlow, Cong. ch., toward support Rev. Earle H. Ballou,	9 80	
Manchester, G. A. W.	250 00	
North Bennington, Cong. ch.	30 51	
Northfield, 1st Cong. ch., toward support Rev. John X. Miller,	30 60	
St. Johnsbury, 1st Cong. ch.	15 00	
Shoreham, Cong. ch., R. H. Holmes,	10 00	
South Hero and Grand Isle Cong. ch.	10 00	
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow,	56 20	
Weston, Cong. ch.	10 00	
Worcester, Cong. ch., Effie Carr, of which 2 for Japan, 2 for China, 3 for Africa, and 3 for India,	10 00	472 11

Massachusetts

Andover, South Cong. ch., Mrs. Mary J. Foster,	10 00	
Auburndale, Friend,	5 00	
Ballardvale, Union Cong. ch.	49 75	
Belchertown, Cong. ch.	26 00	
Boston, 2d Cong. ch. (Dorchester), 106.16; Old South Cong. ch., 100; Cong. ch. (West Roxbury), in memory of James Flint Merrill, 100; Mt. Vernon Cong. ch., 50; Highland Cong. ch. (Roxbury), 50; Phillips Cong. ch. (South Boston), 25; Boylston Cong. ch. (Jamaica Plain), 7.34; Shawmut Cong. ch., M. Morrison, 1; Henry H. Proctor, for traveling expenses of assistant to Dr. McCord, 73; Miss A. C. Nickerson, 50; Florence A. Whitney, 5; Quincy W. Wales, 3,	570 50	
Brockton, 1st Cong. ch.	21 26	
Brookfield, Cong. ch., Ladies' Benevolent Soc.	3 50	
Chicopee Falls, 2d Cong. ch.	47 32	
East Longmeadow, Cong. ch.	39 00	
Everett, 1st Cong. ch.	110 35	
Fitchburg, Finnish Cong. ch.	11 40	
Gloucester, Union Cong. ch. (Magnolia), Mrs. Annie C. Thornton and Mary C. Thornton,	25 00	
Granby, ch. of Christ,	12 90	
Hadley, 1st Cong. ch.	13 75	
Harvard, Cong. ch.	10 00	
Haverhill, Riverside Memorial Cong. ch.	15 00	
Hingham, J. Wilmon Brewer, for Battalagundu,	4 00	
Holbrook, Winthrop Cong. ch.	13 30	
Holden, Cong. ch.	31 65	
Holyoke, 2d Cong. ch., 375; Frank B. Towne, to const. *himself*, H. M., 100,	475 00	
Hopedale, Union Evan. ch.	40 00	
Lawrence, United Cong. ch., to const. *Elizabeth C. Swindells*, H. M.	100 00	
Longmeadow, Mrs. T. W. Leete,	25 00	
Lowell, Kirk-st. Cong. ch., 10; Friend, 5,	15 00	
Medford, Mystic Cong. ch.	63 92	
Melrose, Louisa S. Munroe,	5 00	
Merrimac, 1st Cong. ch.	18 32	
Milton, 1st Cong. ch.	1 00	
Natick, 1st Cong. ch.	5 00	
New Bedford, 1st Cong. ch.	12 50	
Newburyport, Belleville Cong. ch.	63 17	
Newton, Eliot Cong. ch.	15 00	
Newton Center, In memory of Mrs. Elizabeth P. M. Goddard,	50 00	
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker,	339 33	
Northboro, Mrs. Esther E. Allen,	5 00	
Northbridge, Rockdale Cong. ch.	42 65	
Peabody, South Cong. ch., J. K. Cole,	5 00	

Pittsfield, South Cong. ch., A friend, 6 00
Quincy, Bethany Cong. ch. 63 22
Revere, Trinity Cong. ch. (Beachmont), 25 25
Shelburne Falls, Cong. ch., for Paotingfu, 60 00
Somerset, 1st Cong. ch. 11 70
Somerville, Broadway Cong. ch., of which 1 from Rev. George L. Parker, 54 20
South Acton, Cong. ch. 8 65
South Hadley, Cong. ch. 49 50
Springfield, 1st ch. of Christ, 98 80
Taunton, Winslow Cong. ch. 41 25
Templeton, Cong. ch. 5 15
Three Rivers, Union Cong. ch. 27 25
Waltham, 1st Cong. ch. 33 00
Webster, 1st Cong. ch. 48 75
Wellesley Hills, 1st Cong. ch. 128 60
West Boylston, 1st Cong. ch. 25 00
Westhampton, Cong. ch. 35 00
Westport, Pacific Union Cong. ch. and Sab. sch. 6 00
West Springfield, 1st Cong. ch. 100 00
West Stockbridge, Village Cong. ch. 11 55
Whitman, Cong. ch., of which 25 for Mt. Silinda, 50 08
Williamstown, 1st Cong. ch. 292 55
Winchester, 2d Cong. ch. 13 00
Woburn, Montvale Cong. ch., Charlotte W. Calkins, 5 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Old South Cong. ch., 150; Union Cong. ch., 60.59; Finnish Cong. ch., 2.32, 712 91
———, South Assn., 40 37
———, Cape Cod, 5 25— 4,258 60

Legacies.—Agawam, Lorin W. Fisk, by William H. Porter, Trustee, 88 75
Springfield, Mary C. K. Preston, by Roscoe R. Moody, Ex'r, 500; do., Levi Graves, add'l, 95; do., Villroy C. Lord, add'l, 5, 600 00— 688 75

4,947 35

Rhode Island

East Providence, Hope Cong. ch. and Sab. sch. 11 00
Newport, United Cong. ch., Mrs. Annie Murberg and Margaret B. Simmons, 3; Eliza E. Simmons, 1, 4 00— 15 00

Young People's Societies

Vermont.—Johnson, Y. P. S. C. E., for Sholapur, 10 00
Massachusetts.—Boston, 2d Y. P. S. C. E., Intermediate Dept. (Dorchester), toward support Luther R. Fowle, 25; Revere, Young Woman's Cong. Club of Trinity Church, for work among Armenians, 5, 30 00

40 00

Sunday Schools

Maine.—Bangor, Hammond-st. Cong. Sab. sch., 7.33; Portland, Woodfords Cong. Sab. sch., 4.99, 12 32
Vermont.—Colchester, Cong. Sab. sch., for Sholapur, 15 00
Massachusetts. — Auburndale, Cong. Sab. sch., for Amanzimtote School, care Rev. A. E. Le Roy, 25; Lawrence, Lawrence-st. Cong. Sab. sch., 10; New Bedford, Trinity Cong. Sab. sch., 18.14; Springfield, 1st ch. of Christ, Cong. Sab. sch., toward support Dr. C. D. Ussher, 214.28; Westfield, 1st Cong. Sab. sch., 11.60; Worcester, Old South Cong. Sab. sch., toward support Dr. C. D. Ussher, 12.92, 291 94
Rhode Island.—East Providence, Riverside Cong. Sab. sch. 3 00

322 26

MIDDLE DISTRICT

Connecticut

Bridgeport, United Cong. ch. 785 04
Bristol, 1st Cong. ch., Epaphroditus Peck, 10 00
Chaplin, Cong. ch. 6 05
Franklin, 1st Cong. ch., Rev. Francis S. Child, 25 00
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 310; do., Mrs. Elizabeth C. Russ, 300, Charles C. Russ, 300, and Misses C. E. and K. C. Camp, 100, all toward support Mrs. Edward Fairbank, 700; 2d ch. of Christ, 113, 1,123 00
Hebron, 1st Cong. ch. 15 00
Madison, 1st Cong. ch. 40 00
Middlefield, Cong. ch. 10 56
Norwich, Broadway Cong. ch., 1,600; 2d Cong. ch., 28.23, 1,628 23
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 182.26; Charles H. Tuttle, 10.25, 192 51
New London, 1st Cong. ch., Member, 10 00
Old Saybrook. Cong. ch. 27 20
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 17 83
Shelton, Cong. ch. 31 00
Simsbury, 1st ch. of Christ, 48 69
South Windsor, 1st Cong. ch., Friend, 100 00
Suffield, 1st Cong. ch. 53 00
Thomaston, Cong. ch. 22 00
Wallingford, 1st Cong. ch. 197 00
Waterbury, Friend, for work in Armenia, 10 00
West Haven, 1st Cong. ch. 48 50
Woodstock, 1st Cong. ch. 15 00— 4,415 62

Legacies.—West Hartford, Nancy S. Gaylord, add'l, 75
Woodbury, David C. Porter, add'l, 1,507 50— 1,508 25

5,923 87

New York

Binghamton, East Side Cong. ch. 14 00
Brooklyn, Central Cong. ch., 1,934.42; St. Paul's Cong. ch., for native evangelist, South China, 100; Lewis-av. Cong. ch., 75; Josephine L. Roberts, for Pangchwang, 30, 2,139 42
Buffalo, James P. Ring, 1 00
Candor, Cong. ch. 2 49
Honeoye, Cong. ch. 3 49
Kingston, Ponckhockie Union Cong. ch. 15 00
Morristown, 1st Cong. ch. 9 11
New York, Manhattan Cong. ch., toward support Dr. and Mrs. F. B. Bridgman, 63 33
Paris, Cong. ch. 8 00
Pawling, Christ's ch. (Quaker Hill), 11 04
Rockaway Beach, 1st Cong. ch. 50 00
Syracuse, Geddes Cong. ch., 20; Plymouth Cong. ch., E. B. Porter, in memory of Mrs. Porter, for Mindanao and Armenia, 5, 25 00
Watertown, Emmanuel Cong. ch. 7 62
Willsboro, Cong. ch. 19 00
Woodville, 1st Cong. ch. 10 00— 2,378 50

New Jersey

Grantwood, Cong. ch. 20 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 200 00
Lawrenceville, J. F. Stearns, 5 00
Montclair, 1st Cong. ch., toward support Dr. J. F. Cooper and Rev. H. W. Hubbard, 625 00
Nutley, St. Paul's Cong. ch. 26 74
Paterson, Auburn-st. Cong. ch. 27 00
Summit, Rev. Justin E. Abbott, toward support Lillian Picken, 421 00

Upper Montclair, Christian Union Cong. ch., toward support Dr. F. C. Laubach, 375 00
Westfield, Cong. ch. 100 00— 1,799 74

Pennsylvania

Harrisburg, Friend, 5 00
McKeesport, 1st Cong. ch. 23 00
Riceville, Cong. ch. 2 00
Wilkes-Barre, Mrs. J. D. Kutzner, 50 00— 80 00

Ohio

Amherst, 2d Cong. ch. 7 50
Cleveland, Trinity Cong. ch., 20; Grace Cong. ch., 12; Collinwood Cong. ch., 10.75, 42 75
Columbus, Plymouth Cong. ch., toward support Charles H. Riggs, 250; 1st Cong. ch., toward support Rev. M. S. Frame, 225, 475 00
Cuyahoga Falls, Cong. ch. 12 00
East Cleveland, East Cong. ch., 20.85; Calvary Cong. ch., 5, 25 85
Elyria, 1st Cong. ch., toward support Dr. P. T. Watson, 35 17
Greenwich, Cong. ch. 2 40
Lakewood, Cong. ch. 14 00
Lima, Cong. ch. 7 90
Mansfield, Mayflower Cong. ch. 16 50
Marblehead, 1st Cong. ch. 6 75
Mt. Vernon, Cong. ch. 51 00
North Fairfield, Cong. ch. 24 62
North Olmsted, Cong. ch. 10 40
Oberlin, 1st Cong. ch., 112.75; 2d Cong. ch., for Shansi, 39.50, 152 25
Pierpont, Cong. ch. 8 65
Sandusky, 1st Cong. ch. 15 64
Shandon, Cong. ch. 20 15
Springfield, 1st Cong. ch., Friend, 50 00
Toledo, Washington-st. Cong. ch., 36.90; Plymouth Cong. ch., 10; Birmingham Cong. ch., 7.50, 54 40
Twinsburg, Cong. ch., of which 10 toward support Rev. H. A. Stick, 13 50
West Millgrove, Cong. ch. 4 00— 1,050 43

Legacies. — Elyria, Mary J. Levagood, interest on legacy, 13.75
Marietta, John E. Vandervoort, by Charles Penrose, Ex'r, 500 00— 513 75

1,564 18

District of Columbia

Washington, Ingram Memorial Cong. ch., of which 10 from Mr. and Mrs. Fred W. Sweney, 29 78

West Virginia

Ceredo, Cong. ch. 3 00

South Carolina

Columbia, E. N. Andrews, 5 00

Florida

Ormond, Union Cong. ch. 20 00

Young People's Societies

Connecticut.—Wilson, ch. of Christ, Y. P. S. C. E., for Sholapur, 30; South Coventry, Y. P. S. C. E., for Harpoot, 20, 50 00
New York.—Pocantico Hills, Y. P. S. C. E. of Union ch., for Shaowu, 5 00
Ohio. — Marblehead, Y. P. S. C. E., 6; Sandusky, 1st Y. P. S. C. E., .92, 6 92

61 92

Sunday Schools

Connecticut.—Bridgport, United Cong. Sab. sch., 47.71; Cromwell, Cong. Sab. sch., 48.81; Groton, Cong. Sab. sch., 4; New Haven, ch. of the Redeemer, Sab. sch., 5; Shelton, Cong. Sab. sch., 37.46; Waterbury, 2d Cong. Sab. sch., 31.21, 174 19
New York.—Berkshire, 1st Cong. Sab. sch., 30; Burrville, Cong. Sab. sch., for work among Armenians, 6; Honeoye, Cong. Sab. sch., Burns Class, 6.62; New York, Manhattan Sab. sch., toward support Rev. Frederick B. Bridgman, 21.94, 64 56
New Jersey.—Closter, 1st Cong. Sab. sch., 13; Montclair, Watchung-av. Cong. Sab. sch., Elizabeth Carson, .50; Plainfield, Cong. Sab. sch., 25; Westfield, Cong. Sab. sch., 11.50, 50 00
Ohio.—Sandusky, 1st Cong. Sab. sch., 1.84; Twinsburg, Cong. Sab. sch., 6.30, 8 14

296 89

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presb. ch., Woman's Soc., 29; Pilgrim Cong. ch., 19.07, 48 07
Montgomery, 1st Cong. ch. 2 04— 50 11

Arkansas

Gentry, Cong. ch. 14 00

Indiana

Fort Wayne, Plymouth Cong. ch. 92 00
Indianapolis, 1st Cong. ch. 4 10— 96 10

Oklahoma

Chickasha, Cong. ch. 1 55
Hillsdale, Cong. ch. 4 70
Oklahoma City, Pilgrim Cong. ch., of which 5 from chapel, 33 00
Waynoka, Cong. ch. and Sab. sch. 11 07— 50 32

Illinois

Abingdon, Cong. ch. 27 25
Amboy, 1st Cong. ch. 4 06
Aurora, New England Cong. ch. 58 75
Bowen, Cong. ch. 15 00
Chicago, Bethany Union Cong. ch., 120; Rogers Park Cong. ch., 50; Warren-av. Cong. ch., 43.53; 1st Cong. ch., 41.71; Elmwood Cong. ch., H. T. Stock, 5, 260 24
Downers Grove, Cong. ch. 30 00
Dundee, Cong. ch. 52 00
East Moline, Plymouth Cong. ch. 3 60
Elgin, 1st Cong. ch. 60 00
Galesburg, Central Cong. ch., toward support Rev. F. E. Jeffery, 150 00
Jacksonville, Cong. ch. 111 65
La Salle, 1st Cong. ch. 10 00
Lockport, Cong. ch. 4 15
Naperville, Cong. ch. 70 00
Oglesby, Cong. ch. 100 00
Peoria, 1st Cong. ch., toward support Rev. Murray S. Frame, 112 50
Princeton, 1st Cong. ch. 30 65
Shahbona, Cong. ch. 10 00
Sterling, Cong. ch. 20 00
Waverly, Cong. ch. 8 00
Winnetka, Cong. ch. 188 00— 1,325 85

Michigan

Dorr, Almon Gilbert, 10 00
Grand Haven, Cong. ch. 5 00
Grand Rapids, Park Cong. ch., V. A. Wallin, 10 00
Hartland, Cong. ch. 3 50
New Baltimore, Cong. ch. 6 34
Reed City, Cong. ch. 7 50
Rockford, Cong. ch. 10 00
St. Clair, 1st Cong. ch. 40 00
Ypsilanti, Cong. ch. 25 00
———, Friend, 500 00— 617 34

Wisconsin

Grand Rapids, 1st Cong. ch.	21 71	
Janesville, Cong. ch.	20 85	
Kenosha, 1st Cong. ch.	45 00	
Kinnickinnic, Cong. ch.	15 00	
Lancaster, 1st Cong. ch.	20 00	
Longwood, 1st Cong. ch.	4 00	
Mellen, Union Cong. ch.	5 00	
Milton, 1st Cong. ch.	8 00	
Oshkosh, A friend,	10 00	
Rhinelander, 1st Cong. ch.	10 00	
Sparta, 1st Cong. ch.	25 25	184 81

Minnesota

Brainerd, 2d Cong. ch.	7 00	
Cannon Falls, 1st Cong. ch.	5 68	
Excelsior, Woman's Soc. of Cong. ch.	8 10	
Fairmont, Cong. ch.	7 20	
International Falls, Cong. ch.	1 00	
Lake City, 1st Cong. ch.	2 79	
Mapleton, Cong. ch.	1 20	
Marietta, Cong. ch.	1 18	
Minneapolis, Plymouth Cong. ch., 165.92; Lyndale Cong. ch., 17.14; Pilgrim Cong. ch., 15.48; 5th-av. Cong. ch., 13; Park-av. Cong. ch., 9.45; Lynnhurst Cong. ch., 2,	222 99	
Moorhead, Cong. ch.	8 65	
New York Mills, Cong. ch.	2 40	
Northfield, Cong. ch., toward support Dr. P. T. Watson,	90 00	
St. Paul, Olivet Cong. ch., 30; University-av. Cong. ch., 7.30; Hazel Park Cong. ch., 1.80,	39 10	
———, Friend,	75 00	472 29

Iowa

Ames, Abram S. Liddle,	10 00	
Cedar Falls, Cong. ch.	42 40	
Cincinnati, Cong. ch. and Sab. sch.	6 00	
Clinton, Cong. ch.	16 95	
Davenport, Edwards Cong. ch.	23 80	
Des Moines, Greenwood Cong. ch.	6 50	
Dubuque, 1st Cong. ch.	55 00	
Elkader, Cong. ch.	20 60	
Grinnell, Cong. ch., 79.80; Friend, for native preacher, care Rev. E. H. Smith, 25,	104 80	
Luzerne, Cong. ch.	1 00	
Maquoketa, Cong. ch.	10 00	
McGregor, Cong. ch.	11 00	
Monticello, Cong. ch.	25 00	
Moville, Cong. ch.	3 50	
Muscatine, Ger. Cong. ch.	15 00	
New Hampton, 1st Cong. ch.	9 75	
Oskaloosa, Cong. ch.	11 41	
Postville, Cong. ch.	32 07	
Shell Rock, Cong. ch.	85	
Sioux Rapids, Cong. ch.	10 00	
Victor, Cong. ch.	4 00	419 63

Missouri

Meadville, Cong. ch.	9 00	
St. Louis, Pilgrim Cong. ch., for West Circle, Madura,	25 00	
Webster Groves, 1st Cong. ch.	100 00	134 00

North Dakota

Dodge, 1st Cong. ch.	2 00	
Hebron, 1st Cong. ch.	3 00	
Manvel, Cong. ch.	7 00	
Valley City, Mrs. W. M. Greenwood, for Inghok,	10 00	22 00

South Dakota

Aberdeen, Cong. ch.	4 74	
Buffalo, 1st Cong. ch.	4 00	
Henry, Cong. ch.	6 55	
Lebanon, Cong. ch.	2 24	17 53

Nebraska

Franklin, Cong. ch.	15 00	
Grand Island, Ger. Lutheran ch.	8 00	
Hastings, Cong. ch.	21 50	
Lincoln, The Vine Cong. ch., 77.47; Plymouth Cong. ch., 25,	102 47	
Norfolk, 1st Cong. ch.	11 00	
Neligh, Cong. ch.	30 00	
Omaha, Plymouth Cong. ch.	32 50	
Scribner, Cong. ch., Jay Wormwood,	2 00	
Springfield, Cong. ch.	8 00	230 47

Kansas

Alton, Cong. ch., Ladies' Miss. Soc., Friend, for Adana,	30 00	
Anthony, Cong. ch.	9 00	
Manhattan, 1st Cong. ch.	22 50	
Paola, Plymouth Cong. ch.	8 75	
Topeka, Central Cong. ch.	46 25	
Wichita, Fairmount Cong. ch.	15 00	131 50

Wyoming

Big Horn, Cong. ch.	2 25	
Buffalo, Cong. ch. and Sab. sch.	2 52	
Cheyenne, Cong. ch.	76	
Dayton, Cong. ch.	2 25	
Green River, Cong. ch.	3 30	
Lander, Cong. ch.	5 89	
Rock Springs, 1st Cong. ch.	1 25	
Sheridan, Cong. ch.	3 35	
Superior, Cong. ch.	93	22 50

Colorado

Greeley, 1st Cong. ch., 56.25; St. Paul's Ger. Cong. ch., toward support Rev. C. H. Maas, 50,	106 25	
Loveland, Ger. Cong. ch., toward support Rev. C. H. Maas, 5.50; George Yost, of which 5 toward support Rev. C. H. Maas, 15,	20 50	126 75
Legacies.—Holly, Mrs. A. H. Sherman, by E. M. Sherman, Ex'r,		500 00
		626 75

Young People's Societies

Illinois.—Dover, Y. P. S. C. E., toward support Mr. and Mrs. A. R. Mather, 2.50; Jacksonville, Y. P. S. C. E., Mission Study Circle, 10,	12 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda,	5 00
	17 50

Sunday Schools

Illinois. — Chicago, Bethany Union Cong. Sab. sch., 91.54; do., Green-st. Cong. Sab. sch., Mrs. Taylor's Class, for Mt. Silinda, 10; Dwight, Cong. Sab. sch., 2 classes, for Sholapur, 30; Jacksonville, Cong. Sab. sch., 3.35; Lockport, Cong. Sab. sch., for Mt. Silinda, 6; Oak Park, 1st Cong. Sab. sch., 10,	150 89
Michigan.—Chassell, Cong. Sab. sch.	2 50
Wisconsin.—Amery, Cong. Sab. sch., 31.41; Milwaukee, Grand-av. Cong. Sab. sch., 16.25,	47 66
Minnesota.—Nassau, Cong. Sab. sch., Sunshine Class, for Sholapur,	10 00
North Dakota.— Oriska, Cong. Sab. sch., for Inghok,	10 00
	221 05

PACIFIC DISTRICT

Idaho

Westlake, Cong. ch.	2 60

Washington

Anacortes, Cong. ch.	9 34	
Arlington, Cong. ch.	5 00	
Bellingham, Cong. ch.	13 14	

Black Diamond, Cong. ch. 4 00
Dennison, Cong. ch. 1 71
Harper, Cong. ch. 3 90
Lakeside, Cong. ch. 6 75
Monroe, Cong. ch. 6 00
Orchard Prairie, Cong. ch. 5 20
Pullman, Cong. ch. 3 88
Richmond Beach, Cong. ch. 1 95
Seattle, Plymouth Cong. ch., 500; University Cong. ch., for Madura, 40; Green Lake Cong. ch., 13; Fairmount Cong. ch., 6; Columbia Cong. ch., J. L. Claghorn, 5; Prospect Cong. ch., 5; Fauntleroy Cong. ch., 3.38; Bayview Cong. ch., 3, 575 38
South Bend, Cong. ch. 5 20
Warden, Ger. Cong. ch. 30 00—671 45

Oregon

Hood River, Cong. ch. 10 00
Hubbard, Cong. ch. 11 00
Ione, Cong. ch. 10 00
Smyrna, Cong. ch. 1 20—32 20

California

Berkeley, 1st Cong. ch. 207 00
Calipatria, Cong. ch. 5 43
Chula Vista, Cong. ch. 7 21
Claremont, Cong. ch., of which 100 from Mrs. Helen G. Renwick, for evangelistic work in Smyrna, 195 63
Eagle Rock, S. J. S., for work in Turkey, 1 00
La Mesa, Central Cong. ch., Dr. W. A. Waterman, 10 00
Long Beach, Cong. ch. 24 80
Los Angeles, 1st Cong. ch., 55.25; Park Cong. ch., 7.55; East Cong. ch., 5.92; Bethany Cong. ch., 3.63; Mesa Cong. ch., 1.87, 74 22
Monrovia, Cong. ch. 27 43
National City, Cong. ch. 7 27
Niles, Cong. ch. 7 36
Oakland, 1st Cong. ch., 155; Fruitvale-av. Cong. ch., 6.67; Olivet Cong. ch., 1.24, 162 91
Oroville, Cong. ch. 50
Pacific Grove, Cong. ch. 31 62
Pasadena, Lake-av. Cong. ch., 10; West Side Cong. ch., 10; Pilgrim Cong. ch., 5.77; Mary L. Barton, 5, 30 77
Petaluma, Cong. ch. 8 00
Pomona, Cong. ch. 31 00
Porterville, Cong. ch. 2 30
Redondo Beach, Cong. ch. 6 20
Redwood City, Cong. ch. 28 75
Riverside, Cong. ch. 12 00
Sacramento, Cong. ch. 28 75
San Bernardino, 1st Cong. ch. 9 05
San Diego, 1st Cong. ch. 92 99
San Francisco, Bethany Cong. ch. 5 00
San Jacinto, Cong. ch. 88
Sherman, Cong. ch. 3 10
———, J. E. Lee, 24 00
———, Matured Conditional Gift, 600 00—1,645 17

Legacies.—Campbell, Lucy C. Bull, by Charles N. Cooper, 1,000 00

2,645 17

Hawaii

Kohala, Union Cong. ch. 27 60
Honolulu, Central Union Cong. ch., William A. Bowen, toward support Rev. and Mrs. D. R. Wickes, 100 00—127 60

Young People's Societies

California.—Adin, Y. P. S. C. E. 15 00

Sunday Schools

California.—Arvin, Cong. Sab. sch., for Shaown, 5; Stockton, 1st Cong. Sab. sch., Prim. Dept., 5, 10 00

MISCELLANEOUS

Canada

Hilda.—Alta, Canadian Brotherhood, 15 00
Vulcan.—Alta, Mrs. M. McFarland, 10 00

25 00

Mindanao Medical Work

New York.—A friend, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions, in part, 9,754 16
For building, girls' school, Uduvil, 1,000 00
For house fund for missionary, Madura, 75 00
For conveyance for missionary, Madura, 100 00
For repairs on Bridgman House, Umzumbe, 100 00—11,029 16

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 9,500 00

For Lucy Perry Noble Bible School, 900 00—10,400 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,900 00

23,329 16

Additional Donations for Special Objects

Maine.—Brunswick, Bowdoin Friends, for native helper, care Rev. R. A. Hume, 38; Cumberland Center, The Whatsoever Club, for Birds' Nest, care Dr. H. E. Parker, 1.50; Portland, L. F. Timberlake, for native helper, care Rev. R. A. Hume, 25. 64 50

New Hampshire.—Bennington, C. Elizabeth Rogers, for hospital, care Dr. H. N. Kinnear, 25; Hanover, Mr. and Mrs. L. B. Downing, for work in hospital, care Dr. L. W. Case, 15; ———, Friend, of which 500 for work, care Rev. P. L. Corbin, 200 for work, care Rev. Wayne H. Bowers, 500 for work, care Rev. Murray S. Frame, and 300 for work, care Rev. John X. Miller, 1,500, 1,540 00

Vermont.—Barre, O. G. Stickney, for work, care Rev. John X. Miller, 20 00

Massachusetts.—Andover, Mabel E. Emerson, for work, care Rev. F. B. Bridgman, 5; Boston, Cong. ch. (West Roxbury), Rev. Edwin H. Byington, for Byington School for Boys, care Rev. A. A. McBride, 100; do., Mrs. Elbridge Torrey, of which 100 for hospital, care Dr. H. N. Kinnear, and 100 for Judson Smith Memorial Hospital, care Dr. W. A. Hemingway, 200; Canton, Abner Morse, of which 100 for Battalagundu and 100 for Kodai school, both care Mission Treasurer, 200; Fall River, 1st Cong. Sab. sch., for chapel, care Rev. E. H. Smith, 50; Fitchburg, Rollstone Cong. Sab. sch., Home Dept., for scholarship, care Mrs. W. O. Ballantine, 5; Haverhill, North Cong. Sab. sch., for work, care Rev. Ralph S. Harlow, 131.39; Lowell, Solomon Robitschik, for hospital, care Dr. H. N. Kinnear, 2; South Hadley, Y. W. C. A. of Mt. Holyoke College, for King School, care Miss C. R. Willard, 25; Springfield, Hope Cong. ch., Kyopha Club, for use at discretion of Mrs. B. V. Mathews, 5; do., Lilla M. Harmon, for hospital, care Dr.

H. N. Kinnear, 5; Westboro, C. M. Packard, for school, care Rev. Edward Fairbank, and to const. *Rev. Winfield S. Holland,* H. M., 50; Winchester, 2d Cong. Sab. sch., for support of Mildred McGown Bed in Harpoot Hospital, 30; Worcester, Flora C. Fountain, for work, care Rev. E. H. Smith, 5; ———, E., of which 100 for work, care Rev. J. J. Banninga, and 50 for work, care Rev. R. A. Hume, 150, 963 39

Connecticut.—New Britain, Friends, through Mrs. F. G. Platt, for combination church and schoolhouse, care Mrs. George B. Cowles, 500; New Haven, United Cong. Sab. sch., for teacher, care Rev. R. A. Hume, 60; Norwich, Mrs. Frances D. Lester, for Inghok students, care Rev. W. L. Beard, 12; Wethersfield, Mabel Deming, for hospital, care Rev. J. J. Banninga, 10; ———, Friends, for student summer work, care Dr. H. T. Whitney, 25, 607 00

New York.—Brooklyn, Mrs. J. L. Roberts and family, for pupil, care Miss A. L. Millard, 30; Clifton Springs, Mary Alice Thayer, for model school, care Mrs. G. G. Brown, 15; New York, French Evan. Sab. sch., for work, care Rev. Henry A. Neipp, 10; do., Collegiate School, for pupils, care Rev. E. H. Smith, 110; do., Arthur Curtiss James, of which 10,000 for work, care Rev. E. P. Holton, and 1,000 for work, care Rev. A. H. Clark, 11,000; Perry Center, 1st Cong. Sab. sch., Young Men's Class, for pupil, care Rev. E. H. Smith, 10; Setauket, Elizabeth D. Strong, for work, care Mrs. H. H. Atkinson, 2; ———, Friend, for hospital, care Dr. and Mrs. H. N. Kinnear, 15, 11,192 00

New Jersey.—Ventnor, Cong. Sab. sch., for bed in hospital, care Dr. I. H. Curr, 25 00

Pennsylvania.—Edwardsville, Welsh Cong. ch., Friend, through Rev. T. C. Edwards, for student, care Rev. J. J. Banninga, 100; Meadville, Park-av. Cong. Sab. sch., for work, care Rev. F. C. Laubach, 8.75; Palm, Schwenkfelder Sab. sch., 5, and Y. P. S. C. E., 10, both for use of Miss F. K. Heebner, 15, 123 75

Ohio.—North Olmsted, O. A. Risk, for work, care Rev. F. E. Jeffery, 25; Oberlin, Oberlin-Shansi Memorial Assn., for schools in Shansi, 500, 525 00

Florida.—Eustis, Blanche Winter, for Inghok students, care Rev. W. L. Beard, 12 00

Tennessee.—Nashville, Sara Scoggins, for pupil, care Miss Martha S. Wiley, 10 00

Illinois.—Chicago, Friend, for school work, care Rev. F. B. Bridgman, 25; Evanston, Mrs. E. J. Buffington, of which 40 for two pupils, care Dr. A. H. Clark, 35 for pupil, care Miss E. B. Fowler, and 20 for pupil, care Rev. R. A. Hume, 95, 120 00

Michigan.—Dorr, Almon Gilbert, for use of Dr. H. N. Kinnear, 10; Traverse City, 1st Cong. ch., for use of Rev. J. J. Banninga, 10, 20 00

California.—Los Angeles, L. W. Keister, for Kodaikanal School, care Mission Treasurer, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For girls' compound, care the Misses Melville, Chisamba, 50 00
For work, care Miss Mary B. Harding, 4 75—— 54 75

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For work, care Miss F. K. Bement, 25 00
For use of Miss Jessie E. Payne, 25 00—— 50 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use at discretion of Mrs. G. B. Cowles, 10 00

From the *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For building of new school, Chisamba, 1,000 00
For equipment of new school, Chisamba, 100 00
For native workers, Chisamba, 145 00
For outstation teachers, Chisamba, 26 80
For pupils, Chisamba, 58 75
For native teacher, care Rev. C. A. Nelson, 70 00—1,400 55

Income St. Paul's Institute

For St. Paul's Institute, 20 00

16,857 94

Donations received in April, 62,977 14
Legacies received in April, 4,210 75

67,187 89

Total from September 1, 1916, to April 30, 1917. Donations, $589,485.29; Legacies, $83,533.69 = $673,018.98.

Elizabeth Barrows Ussher Memorial Hospital Fund

New Hampshire.—Exeter, Josephine P. Dow, 2 00

Massachusetts.—Andover, George C. Vaillant, 3; do., Ernest N. May, 1; do., Friend, 1; do., Friend, 1; do., Harry K. Schauffler, 1; Boston, Old South ch., Friends, 25; do., William E. Murdock, 100; do., Dr. Arthur K. Stone, 50; do., Mrs. Victoria M. Goss, 10; do., Dr. William F. Whitney, 10; New Bedford, Trin. Cong. ch., Annie E. Howland, 100; do., The Armenian and Syrian Relief Committee of the New Bedford Ministerial Union, 25; do., William E. Penney, 1, 328 00

Pennsylvania.—Pittsburgh, Mrs. Robert C. Withers, 25; do., Mrs. S. H. Childs, 10; do., Mrs. W. M. Murdock, 5; do., Miss Mary Ward, 5, 45 00

375 00

Advance Work in the Philippines

Connecticut.—Stonington, Friend, 1 00
Tennessee.—East Lake, Arthur M. Wood, 20 00

21 00

Mexico Forward Movement

Pennsylvania.—New Oxford, Louis B. Frith, 5 00

Gilbert Island Launch

Massachusetts.—Holyoke, 2d Cong. ch. 17 50

Atwater Memorial Fund

Hawaii.—Honolulu, Central Union Cong. ch., William A. Bowen, 200 00

Anatolia College

Massachusetts.—Cambridge, 1st Cong. ch. 49 00
Ohio.—Cincinnati, Dr. Amos E. W. Stueve, 1 00
Nebraska.—Grant, B. Hastings, 5 00

55 00

For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library
1 1012 01047 5202